

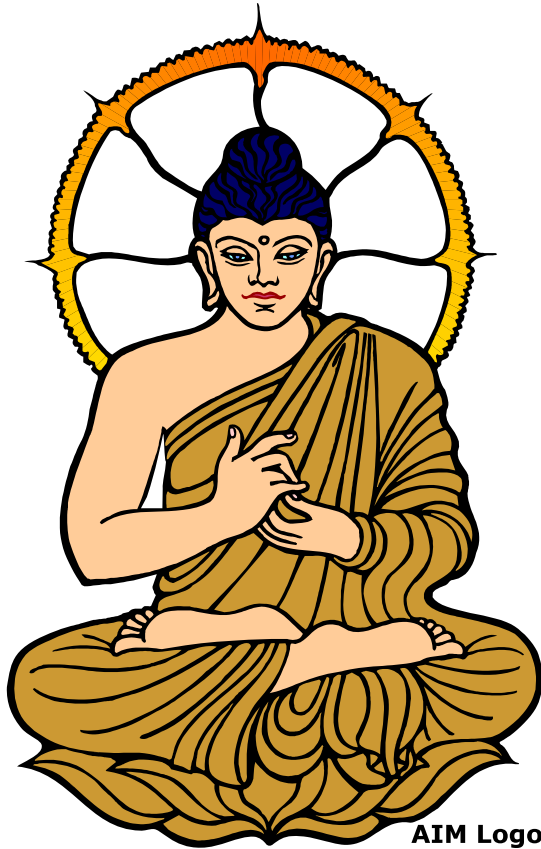
The Dhammapada

and its Commentary



Edited by
Bhikkhu Pesala

The Dhammapada and its Commentary



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Bhikkhu Pesala

Association for Insight Meditation

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Editor’s Preface

The Dhammapada — The Path to Truth — is an excellent book to keep in one’s pocket and refer to at leisure. It contains 423 verses in 26 chapters, covering all kinds of topics.

In this edition I have included the Pāli text following the Chaṭṭha Saṅgāyana Tipiṭaka published by the Vipassanā Research Institute. Variant readings found in the Sinhalese edition of the text are given in footnotes.

The translation is based on Nārada Mahāthera’s, but I have rephrased the English to bring it up to date, and added my own footnotes. A few words like “Arahant” cannot adequately be translated into English, so they have been left in the original Pāli. The Pāli words “*thera*” and “*theri*” have both been translated “elder.” The Pāli word “*Brāhmaṇa*” means little to the average reader so I have translated it as “Saint,” which best conveys in English the meaning of freedom from human failings like lust, anger, jealousy, and so forth. You will find a Glossary of Pāli Terms in the Appendix defining some of these difficult words.

An Index of Verses and Index of First Lines (in Pāli), which both include hyperlinks, make it easier to find particular verses if you’re unsure of the exact wording or spelling. PDF Bookmarks are included for Chapters. The Pāli is punctuated to indicate elision (*sandhi*), e.g. *Yo’dha* = *Yo idha*, “Herein, he who.”

The meaning of the verses is greatly clarified by the stories from the Commentaries, which put them into context. I have relied on this context to give the most appropriate translation rather than trying to ensure word for word consistency. The long narrative of the Commentary fleshes out the characters, which is fine for story-telling, but it adds little for the modern reader, so I have condensed them substantially, though I have included more than just a synopsis. The full translation of the Commentary by Burlingame for the Pāli Text Society runs to three volumes, while this edition would comfortably fit a single volume.

This map of India shows the Ganges valley, where the Buddha mostly lived and taught, and the adjacent countries to which missionary monks went and from which pilgrims came to visit the Buddha. The Four Holy Sites are marked — where the Bodhisatta was born, where the Buddha gained Enlightenment, where he started teaching the Dhamma, and where he passed away by attaining the final nibbāna (*parinibbāna*). After the Buddha’s demise, his body was cremated at Kusinārā, and his relics were enshrined in ten funereal mounds (*cetiya* or *stūpa*). His relics were divided into eight portions by the Brahmin Doṇa who diplomatically prevented the various kings from fighting over the Buddha’s remains. He was given the jewel-encrusted funeral urn, over which he built a ninth *cetiya*, and the Moriyās of Pippalivana, who arrived too late to obtain a share of the relics, erected a *cetiya* over the ashes of the funeral pyre at Pippalivana.

To understand the Dhamma properly we need to see it in context. It is a pragmatic teaching that is to be understood through practice, rather than by mere study. (*cf.* Dhp vv 19, 20) The importance of context to understanding any teaching is shown clearly in the Buddha's teaching to thirty forest dwelling monks who had doubts about the Venerable Sāriputta (Dhp v 97), or the Buddha's praise of a Saint who goes ungrieving, having slain both mother and father (Dhp 294-295).

The Buddha's teaching needs careful study. If we don't know the teaching well enough, then we won't be able to practise it correctly. (*cf.* Dhp v 152) Study, practice, and realisation are all important. Realisation is the goal, practice is the method, and study is the map showing the right way.

The verses of the Dhammapada are widely mistranslated — there must have been hundreds of editions published in the last century, and many even before that. I make no claims to be a Pāli scholar — without relying on the existing translations, I wouldn't be able to get very far, but I can read Pāli well enough to consult the Pāli texts and Commentaries when I come across a doubtful point. As always when studying Buddhism, it is recommended to compare different editions, and read related texts if you want to understand what the Buddha really meant to say. A wise man does not judge hastily (Dhp v 256-257), but makes a thorough investigation. Even after one has decided, one should always be open to revising that decision in the light of fresh evidence.

This book in e-reader format can be downloaded from my web site or it can be read online in HTML format.

Reformatted with my Acriya OpenType font in June 2017

Made minor corrections in October 2018

1 – Yamaka Vagga

The Twin Verses

Suffering is Mind-made

1. *Manopubbaṅgamā dhammā, manoseṭṭhā manomayā*
Manasā ce paduṭṭhena, bhāsati vā karoti vā
*Tato naṃ dukkhamanveti, cakkam 'va vabato padaṃ.*¹
1. Mind is the forerunner of (all evil) states.
Mind is chief; and they are mind-made.
If one speaks or acts with a corrupt mind,
Suffering follows as the wheel follows the hoof of the ox.

The Elder Cakkhupāla

A monk named Cakkhupāla determined not to lie down for the entire Rains Retreat. He contracted an eye infection and the doctor told him that he must lie down to take the medicine. He refused to lie down, so the disease got worse. He realised Arahantship, but simultaneously went blind.

As he was pacing up and down, he unintentionally killed many insects. Visiting monks noticed the trampled insects on the elder's walking meditation path, and told the matter to the Buddha. The Buddha explained that the monk had killed them unintentionally and that he was an Arahant.

The monks then asked the cause of his blindness.

The Buddha related how, in a previous life as a doctor, he had treated a poor woman's eyes. She promised to become his servant if her eyesight was restored. The treatment worked, but the woman pretended that her eyesight was getting worse. The doctor retaliated by giving her another medicine, which blinded her. Due to that evil action Cakkhupāla became blind.

Happiness is Mind-made

2. *Manopubbaṅgamā dhammā, manoseṭṭhā manomayā*
Manasā ce pasannena, bhāsati vā karoti vā
*Tato naṃ sukhamanveti, chāyā'va anapāyini.*²
2. Mind is the forerunner of (all good) states.
Mind is chief, and they are mind-made.
If one speaks or acts with a pure mind,
happiness follows as one's own shadow that never leaves.

The Miser Maṭṭhakuṇḍali

The only son of a miserly millionaire was on the verge of death because his father was too mean to call a doctor, and tried to treat his son himself. The

Buddha saw the dying boy with his Divine Eye, and stood for alms in front of his house. Seeing the Buddha, Maṭṭhakuṇḍali was delighted. Dying with a mind full of faith in the Buddha he was reborn in the Tāvātimsa celestial realm. After his son's death, the millionaire was grief-stricken. Every day he went to the cemetery crying for his son.

The deity appeared before his father in a form like his son, and stood weeping. The millionaire saw the youth and asked him why he was crying. The deity replied that he wanted two wheels for his chariot, but could not get them. The millionaire offered to buy him whatever chariot wheels he wanted. The deity said that he wanted the sun and the moon for his chariot wheels. The millionaire told the youth that his wish was folly as it was impossible to obtain the sun and the moon. The deity admonished the millionaire, "You are even more foolish than me in crying for your dead son. At least I can see the sun and the moon, but you cannot even see your dead son." The millionaire realised that the youth was his own son, and gained some faith in Dhamma. The next day, he offered alms to the Saṅgha and the deity appeared, telling the assembly how he had gained such bliss just by revering the Buddha in his mind.

Hatred is Never Appeased By Hatred

3. *Akkocchi maṃ avadhi maṃ, ajini maṃ abāsi me
Ye ca taṃ upanaybantim, veraṃ tesam na sammati.*³
4. *Akkocchi maṃ avadhi maṃ, ajini maṃ abāsi me
Ye ca taṃ na upanaybanti, veraṃ tesūpasammati.*⁴
3. "He abused me, he beat me, he defeated me, he robbed me,"
in those who harbour such thoughts hatred is not appeased.
4. "He abused me, he beat me, he defeated me, he robbed me,"
in those who do not harbour such thoughts hatred is appeased.

The Elder Tissa

The Elder Tissa, a cousin of the Buddha, did not pay due respect to the senior monks. When they admonished him, he threatened them, and complained to the Buddha. The Buddha urged him to apologise, but Tissa was obstinate. The Buddha related a story to show that Tissa had been just as obstinate in a previous life. He had to ask forgiveness from the senior monks.

Hatred is Conquered by Love

5. *Na hi verena verāni, sammantī'dha kudācanaṃ
Averena ca sammantī, esa dhammo sanantano.*⁵
5. Hatred never ceases through hatred in this world;
through love alone does it cease. This is an eternal law.

A Story of Jealousy

A husband had two wives, one barren, the other fertile. Due to jealousy, the barren wife put a drug in her rival's food and caused two successive abortions. On the third occasion the potion caused the death of both mother and child. The dying woman vowed to take revenge, and fulfilled her resolve. The other too did likewise. Thus both women avenged themselves in the course of two successive births. In their third birth they met the Buddha, who pacified them by advising them not to retaliate.

Quarrels Destroy Both Parties

6. *Pare ca na vijānanti, mayametta yamāmase*

*Ye ca tatta vijānanti, tato sammanti medhagā.*⁶

6. The others know not that in this quarrel we perish;
those who realise it, have their quarrels calmed thereby.

The Dispute at Kosambi

Two teachers, one teaching Dhamma, the other teaching Vinaya, lived at Kosambī, each teaching a group of monks. One day, the Dhamma teacher forgot to replace the rinsing water in the toilet. The Vinaya teacher reminded the Dhamma teacher that this was a minor offence. The Dhamma teacher acknowledged his offence, explaining that he just forgotten to do it. The Vinaya teacher then said that there was no offence as it was unintentional. So, when it came to the time for confession, the Dhamma teacher didn't confess any offence. The Vinaya teacher told his pupils that the Dhamma teacher hadn't confessed his offence. The Dhamma teacher told his pupils that the Vinaya teacher didn't know what was an offence or what was not an offence, and the pupils quarrelled.

The quarrelsome monks would not listen even to the Buddha, so he left Kosambī and spent the rainy season in the forest. The laity were disappointed and stopped offering alms. The monks made up and asked the Buddha for forgiveness.

The Weak Succumb to Temptation

7. *Subhānupassim viharantaṃ, indriyesu asaṃvutaṃ*

Bhojanambhi cāmatāññuṃ, kusītaṃ hīnavīriyaṃ

*Taṃ ve pasabati māro, vāto rukkhaṃ 'va dubbalaṃ.*⁷

8. *Asubhānupassim viharantaṃ, indriyesu susaṃvutaṃ*

Bhojanambhi ca mattaññuṃ, saddhaṃ āradhāvīriyaṃ

*Taṃ ve nappasabati māro, vāto selaṃ 'va pabbataṃ.*⁸

7. Whoever lives contemplating pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, Māra¹ overthrows, as the wind (overthrows) a weak tree.
8. Whoever lives contemplating repulsive things, with senses restrained, in food moderate, full of faith, full of sustained energy, Māra does not overthrow, as the wind (does not overthrow) a rocky mountain.

The Elders Mahākāḷa and Cūlakāḷa

Three brothers were merchants. The eldest and youngest fetched goods from the villages around Sāvatti for their brother to sell. One day, the elder brother saw a crowd of people going to listen to the Dhamma. He told his young brother to look after their goods and went to the Buddha. He gained faith in Dhamma and wanted to become a monk. His brother couldn't dissuade him, so he ordained too, hoping to make his elder brother return to lay-life later. The elder brother meditated in the cemetery and soon gained Arahantship. The younger monk was ridiculed by his two former wives, who took his robes off him, so he left the Saṅgha. The eight former wives of the elder monk thought they would be able to entice him to disrobe, but he escaped by using his psychic powers.

The Impure Are Not Worthy of the Robe

9. *Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati
Apeto damasaccena, na so kāsāvaṃ arabati.*⁹
10. *Yo ca vantakasāv'assa, sīlesu susamāhito
Upeto damasaccena, sa ve kāsāvaṃ arabati.*¹⁰
9. Whoever, not stainless, without self control and truthfulness, should don the yellow robe, is not worthy of it.
10. He who is purged of all stain, is well-established in morals and endowed with self-control and truthfulness, is worthy of the yellow robe.

The Wicked Monk Devadatta

A group of people voted to present a costly robe to Devadatta, in preference to the Venerable Sāriputta. Some devout followers, seeing him wearing it, remarked that he was not worthy of it. The Buddha explained that Devadatta had done likewise in a previous life and explained who was worthy of wearing the robe of the Buddhas.

¹ There are five kinds of Māra: i. the Five Aggregates (*khandha*), ii. Volitional activities (*abhisankhāra*), iii. Death (*maccu*), iv. Defilements (*kilesa*), and v. Māra the deity. Here, Māra is used in the sense of mental defilements.

Right Thought Leads to Realisation

11. *Asāre sāramatino, sāre cāsāradassino*
*Te sāraṃ nādhigacchanti, micchāsāṅkappagocarā.*¹¹
12. *Sārañca sārato nātvā, asārañca asārato*
*Te sāraṃ adbhigacchanti, sammā saṅkappagocarā.*¹²
11. In the unreal they imagine the real, in the real they see the unreal — they who entertain (such) wrong thoughts never realise the essence.
12. What is real they regard as real, what is unreal they regard as unreal — they who entertain right thoughts realise the essence.

The Elders Sāriputta and Moggallāna

The Venerable Sāriputta and Moggallāna could not persuade Sañcaya, their former teacher, to meet the Buddha. The Buddha explained that different results were inevitable for those who think rightly and those who think wrongly.

Lust Penetrates an Undeveloped Mind

13. *Yathā agāraṃ ducchannaṃ, vuṭṭhi samativijjhati*
*Evaṃ abhāvitam cittam, rāgo samativijjhati.*¹³
14. *Yathā agāraṃ succhannaṃ, vuṭṭhi na samativijjhati*
*Evaṃ subhāvitam cittam, rāgo na samativijjhati.*¹⁴
13. Even as rain penetrates an ill-thatched house,
so does lust penetrate an undeveloped mind.
14. Even as rain does not penetrate a well-thatched house,
so does lust not penetrate a well-developed mind.

Prince Nanda

While at Kapilavatthu, the Buddha and the Saṅgha were invited for the pre-nuptial wedding feast of the Buddha's step-brother, Prince Nanda. After the meal, the Buddha left his almsbowl in the hands of Prince Nanda, and returned to the monastery. The young prince was obliged to follow him all the way back to the monastery to return the almsbowl. The Buddha asked Nanda if he would go forth as a monk. Out of respect for the teacher, Nanda was obliged to say yes. So he was ordained. As he was constantly thinking of his fiancée, Nanda was very dissatisfied. The Buddha used his psychic powers to take him to the Tāvātimsa heaven, where he showed him the celestial nymphs. The Buddha promised Nanda that he could get these nymphs if he meditated well.

Nanda no longer thought about his fiancée, but meditated diligently in the hope of acquiring the celestial nymphs. The other monks teased him about this, and called him a “hired labourer.” Being a prince of noble lineage, Nanda's

sense of shame was piqued by being compared to a hired labourer. He strove hard in his meditation and soon attained Arahantship.

The Buddha compared his former lustful state of mind to an ill-thatched house and his newly acquired mental purity to a well-thatched house.

Evil-doers Grieve Here and Hereafter

15. *Idha socati pecca socati, pāpakārī ubhayattha socati*
*So socati so vibaññati, disvā kammakiliṭṭham attano.*¹⁵

15. Here he grieves, hereafter he grieves.

In both states the evil-doer grieves.

He grieves, he is tormented,

perceiving the impurity of his own deeds.

Cunda the Pork-butcher

Cunda, who lived near the Bamboo grove monastery at Rājagaha, killed pigs mercilessly throughout his life, skinning them alive. In the final week of his life, he went mad and crawled on the floor squealing like a pig. His wife shuttered all the doors and windows, but his cries still disturbed the neighbours day and night. After his death he was reborn in hell.

The Good Rejoice Here and Hereafter

16. *Idha modati pecca modati, katapuñño ubhayattha modati*
*So modati so pamodati, disvā kammavisuddhim attano.*¹⁶

16. Here he rejoices, hereafter he rejoices.

In both states the doer of good rejoices.

He rejoices, he exults, perceiving the purity of his own deeds.

Dharmika the Devout Lay Supporter

Dharmika gave alms generously throughout his life, and urged others to give. The monks came to his house to recite the Satipaṭṭhāna Sutta as he lay on his death-bed. Dharmika saw celestial beings come to invite him, each to their own realm, and, not wishing to interrupt the recitation, he told them to wait. The monks thought he was speaking to them, so they stopped reciting and returned to the monastery. His children were upset until Dharmika was able to explain what had happened. After a peaceful death, he was reborn in Tusita.

Evil-doers Lament Here and Hereafter

17. *Idha tappati pecca tappati, pāpakārī ubhayattha tappati*
*“Pāpaṃ me katan”ti tappati, bhīyyo tappati duggatim gato.*¹⁷

17. Here he laments, hereafter he laments. In both states the evil-doer laments. “I have done evil,” he laments. He laments again, having gone to a woeful state.

Devadatta Causes a Schism

Six Sakyan princes went forth as monks together: Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimila, and Devadatta, and so did their barber, Upāli. Devadatta made good progress in meditation at first, and gained some mystic powers, but he did not become famous like the other five Sakyan princes. He used his mystic powers to impress Prince Ajātasattu, the son of King Bimbisāra of Rājagaha, and thus came to receive lavish offerings, and became highly conceited.

When the Buddha was getting old, Devadatta asked him to retire and appoint him as the leader of the Saṅgha. The Buddha replied, “I would not appoint even Sāriputta or Moggallāna, let alone a piece of phlegm like you.” Devadatta hated the Buddha for this, and made several unsuccessful attempts to kill him. Before he died he repented and wished to see the Buddha, but while being carried to see the Buddha, he was swallowed up by the earth, and was reborn in hell.

The Good Are Happy Here and Hereafter

18. *Idha nandati pecca nandati, katapuñño ubhayattha nandati*
“Puññaṃ me katan”ti nandati, bhiyyo nandati suggaṭṭim gato.¹⁸

18. Here he is happy, hereafter he is happy.

In both states the doer of good is happy.

“Good have I done” (thinking thus), he is happy.

Furthermore, he is happy, having gone to a blissful state.

Sumanā, the Daughter of Anāthapiṇḍika

Before she passed away, Sumanā, the youngest daughter of Anāthapiṇḍika, addressed her father as “younger brother.” He was upset to think that his daughter was speaking incoherently at the time of her death. He told the Buddha, who explained that she had attained the stage of a Once-returner while Anāthapiṇḍika was only a Stream-winner.

Learning Without Practice is No Use

19. *Babum pi ce saṃbita¹ bhāsamāno, na takkarō hoti naro pamatto*
Gopōva gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmaññassa hoti.¹⁹
20. *Appam pi ce saṃbita¹ bhāsamāno, dhammassa hoti anudhammacārī*
Rāgañca dosañca paḥāya mohaṃ, sammappajāno suvimuttacitto
Anupādiyāno idha vā huramaṃ vā, sa bhāgavā sāmaññassa hoti.²⁰

¹ sahitam

19. Though much he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who counts others' cattle. He has no share in the fruits of the holy life.
20. Though little he recites the sacred texts, but acts in accordance with the teaching, forsaking lust, hatred and ignorance, truly knowing, with mind well freed, clinging to nothing here and hereafter, he shares the fruits of the holy life.

Two Companion Monks

Of the two companions, one was a worldling, but learned, the other was an Arahant though he knew only a little about the teachings. The learned monk did not practise meditation, but his companion realised nibbāna. Being conceited, the learned monk intended to embarrass the other by asking some questions in the presence of the Buddha. Knowing his ulterior motive, the Buddha asked some practical questions about the Dhamma. The Arahant answered them all from his personal experience, but the learned monk could not, as he had not attained anything. The Buddha praised the Arahant who had practised and understood the Dhamma well.

2 – Appamāda Vagga Heedfulness

The Heedless Are Like the Dead

1. *Appamādo amatapadaṃ, pamādo maccuno padaṃ
Appamattā na mīyanti, ye pamattā yathā matā.*²¹
 2. *Evam¹ viśesato nātvā, appamādambi paṇḍitā
Appamāde pamodanti, ariyānaṃ gocare ratā.*²²
 3. *Tē jhāyīno sātatikā, niccaṃ dalhaparakkamā
Phusanti dbīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.*²³
1. Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die; the heedless are like the dead.
 2. Distinctly understanding this, the heedful wise ones rejoice in heedfulness, delighting in the realm of the Noble Ones.
 3. The constantly meditative, the ever steadfast ones realise the bond-free, supreme nibbāna.

Sāmāvati and Māgaṇḍiyā

The Buddha rejected Māgaṇḍiyā when her parents offered her hand in marriage, so she hated him. Sāmāvati was a devout Buddhist. Both were married to the same king. Māgaṇḍiyā conspired with her relatives to burn Sāmāvati alive with her attendants. After an investigation, the king had Māgaṇḍiyā and all her relatives cruelly executed. The monks discussed which of the two queens was alive and which was dead. The Buddha explained that the heedless should be regarded as dead even if they live a hundred years, while the heedful should be regarded as alive even though they are dead.

The Energetic Prosper

4. *Uṭṭhānavato satīmato,² sucikammaṃ nissammakārīno
Saññatassa ca dhammajivīno, appamattassa yasobhivadḍhati.*²⁴
4. The glory of him who is energetic, mindful, pure in deed, considerate, self-controlled, right-living, and heedful steadily increases.

The Millionaire Kumbhaghosaka

For fear of having his great wealth confiscated, a young man pretended to be very poor, living like a labourer. The king realised he was not from a poor family from his voice. When the truth came out, the young man was appointed as the king's treasurer. The king introduced him to the Buddha, who then described the characteristics of the prosperous.

¹ Etaṃ

² satimato

The Wise Protect Themselves

5. *Uṭṭhānenappamādena, saṃyamena¹ damena ca
Dīpaṃ kayirātha medhāvī, yaṃ ogho n'ābbhikīrati.*²⁵
5. By sustained effort, earnestness, discipline, and self-control let the wise man make for himself an island, which no flood can overwhelm.

The Elder Cūḷapanthaka

A monk named Cūḷapanthaka could not memorise a verse of four lines despite trying for four months. He was advised by his brother monk to leave the Saṅgha, but he was reluctant to do so. The Buddha, understanding his temperament, gave him a clean piece of cloth and asked him to handle it gazing at the morning sun. By his constant handling of it with his sweating hands it soon got soiled. This perceptible change made him reflect on the impermanence of life. He meditated and attained Arahantship.

Be Heedful

6. *Pamādamanuyuñjanti, bālā dummedhino janā
Appamādañca medhāvī, dhanam seṭṭham 'va rakkhati.*²⁶
7. *Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ
Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.*²⁷
6. The ignorant, foolish folk indulge in heedlessness; the wise man guards earnestness as the greatest treasure.
7. Indulge not in heedlessness; have no intimacy with sensual delights. The earnest meditator obtains abundant bliss.

The Festival of Fools

During a certain seven-day festival it was customary to abuse people for fun. The Buddha and his disciples remained in the monastery. At the end of the festival the devotees who brought alms remarked that the Buddha must have had an unpleasant time. The Buddha replied that the wise always live heedfully.

Conquer Heedlessness by Heedfulness

8. *Pamādaṃ appamādena, yadā nudati paṇḍito
Paññāpāsādamāruya, asoko sokiniṃ pajam
Pabbataṭṭho'va bhūmaṭṭhe,² dhīro bāle avekkhati.*²⁸
8. When a wise man discards heedlessness by heedfulness, he, free from sorrow, ascends to the palace of wisdom and surveys the sorrowing ignorant folk as a mountaineer surveys those below.

¹ saññāmena

² bhūmaṭṭhe

The Elder Mahākassapa

The Elder Mahākassapa once endeavoured to comprehend by his supernatural vision the birth and death of beings. The Buddha appeared before him and said that it was only a Buddha who could comprehend the totality of existences.

The Heedful Far Outstrip the Lazy

9. *Appamatto pamattesu, suttesu bahujāgaro
Abalassaṃ 'va sīghasso, hitvā yāti sumedhaso.*²⁹

9. Heedful among the heedless, wide awake among the slumbering, the wise man advances as does a swift horse, leaving a weak jade behind.

A Story of Two Monks

Two monks retired to a forest to meditate. One was strenuous, the other was not. The Buddha praised the former.

Heedfulness Leads to Sovereignty

10. *Appamādena Maghavā, devānaṃ setṭhatam gato
Appamādam pasamsanti, pamādo garabito sadā.*³⁰

10. By earnestness Magha rose to the lordship of the gods.
Earnestness is ever praised; negligence is ever despised.

How the Youth Magha Became Sakka

A Licchavī youth named Mahālī, having heard the Sakkapañha Sutta taught by the Blessed One, wondered whether he had really seen Sakka, the King of the Gods, so he came and asked about it. The Buddha said that he had indeed seen Sakka, and further explained how Sakka had gained that position. At one time Sakka was born in the human realm as a youth named Magha. Throughout his life Magha supported his parents, respected the elders, spoke gently, avoided slander, dwelt free from avarice, always ready to listen to requests for help, gave alms freely, spoke the truth, and never become angry. He did social service by clearing away rubbish, making roads, building bridges, etc. Thirty-three other youths joined him, and together they did many good works. After death Magha became the king of the gods, along with his companions, and their realm was thus known as the heaven of the Thirty-three (Tāvātimsa).

The Heedful Progress Quickly

11. *Appamādarato bhikkhu, pamāde bhayadassi vā
Saṃyojanaṃ aṇuṃ thūlam. dhamṃ aggī'va gacchati.*³¹

11. The monk who delights in heedfulness, and looks with fear on heedlessness, advances like fire, burning all fetters great and small.

A Certain Monk

Making little progress in his meditation, a forest monk was coming to see the Buddha. On the way he saw a forest fire burning all in its path. This inspired him to think that he could also progress by burning all the fetters by the heat of the Noble Eightfold Path. The Buddha read his mind and, radiating a ray of light, advised him accordingly.

The Heedful Are Close to Nibbāna

12. *Appamādarato bhikkhu, pamāde bhayadassi vā
Abhabbo paribhānāya. nibbānass'eva santike.*³²

12. The monk who delights in heedfulness, and looks with fear on heedlessness, is not liable to fall. He is in near to nibbāna.

The Elder Tissa

A youth brought up in a certain market town became a monk, and dwelt there living off alms from his relatives. He never went to receive lavish offerings given by Anāthapiṇḍika or King Pasenadi. Some monks thought that he was attached to his relatives, but the Buddha told them that he was frugal and contented. The Buddha attributed those characteristics to the monk's close association with him in the past and remarked that monks like him were already close to nibbāna.

3 – Citta Vagga

The Mind

Straighten the Fickle Mind

1. *Phandanam capalam cittam, durrakkham¹ dunnivārayam
Ujum karoti medhāvī, usukārōva tejanam.*³³
2. *Vārijo'va thale khitto, okamokata ubbhato
Pariphandatimidam cittam, māradbeyyam pabātave.*³⁴

1. The flickering, fickle mind, difficult to guard, difficult to control — the wise person straightens it as a fletcher straightens an arrow.
2. Like a fish that is drawn from its watery abode and thrown upon land, even so does this mind flutter. Hence should the realm of the passions be shunned.

The Elder Meghiya

On his return from almsround, Meghiya Thera saw a mango grove, and wished to spend the day there in meditation. He requested permission from the Buddha, who asked him to wait for another monk to come. Meghiya repeated his request a second and third time, so the Buddha told him to do what he thought right. He paid respects and departed for the mango grove. The whole day he was assailed by unwholesome thoughts, and couldn't gain concentration. In the evening he came to see the Buddha who taught him about the five things conducive to the maturing of insight: having a good friend, restraint by the Pātimokkha, suitable talk, energy, and wisdom. Furthermore, one should contemplate the repulsive to dispel lust, loving-kindness to dispel ill-will, mindfulness of breathing to overcome distraction, and the perception of impermanence to establish the perception of not-self and eradicate the conceit "I am."

Control the Mind Well

3. *Dunniggabassa labuno, yattha kāmanipātino
Cittassa damattho sādhu, cittam dantam sukhāvabam.*³⁵
3. The mind is hard to restrain, swift, it flies wherever it likes:
To control it is good. A controlled mind is conducive to happiness.

It is Hard to Stay with A Mind-reader

Some forest monks dwelt near the village of Mātika. A devout woman, receiving instruction from the monks, attained Non-returning and the ability to read others' thoughts. Since she knew every thought of the monks, she provided whatever they needed without even being asked. Before long the

¹ durrakkham

monks attained Arahantship and returned to pay respects to the Buddha. On being asked, they told him how well the lay woman had looked after their needs.

Hearing this, a certain monk asked permission to go there. From the moment he arrived, she provided everything he wanted. The monk, fearing that evil thoughts might arise, soon left and told the Buddha why he couldn't remain there. The Buddha told him to return and to restrain his wild mind. He did so, and soon gained Arahantship.

Guard the Mind Well

4. *Sududdasaṃ suniṇaṃ. yatthakāmanipātināṃ
Cittaṃ rakkhetva medhāvī, cittaṃ guttaṃ sukkhāvahaṃ.*³⁶
4. The mind is very hard to perceive, extremely subtle, flits wherever it lists. Let the wise person guard it; a guarded mind is conducive to happiness.

A Discontented Monk

A devout lay follower became a monk. His preceptor was a master of Vinaya and his teacher was an expert in the Abhidhamma. The newly ordained monk found the monk's life onerous due to the many rules explained by his preceptor and the difficult studies given by his teacher. He lost faith and wanted to return to lay life. The Buddha asked him if he could do one thing. He asked what that was. The Buddha advised him just to guard his mind well.

Freedom From Māra

5. *Dūraṅgamaṃ ekacaraṃ, asarīraṃ gubāsayaṃ
Ye cittaṃ saṃyamessanti, mōkkhanti mārabandhanā.*³⁷
5. Faring far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bond of Māra.

Elder Saṅgharakkhita's Nephew

A young monk named Saṅgharakkhita soon gained Arahantship. His sister's son was named after him, and when he came of age, he also became a monk. When the nephew received two pieces of cloth, he presented the biggest to his uncle, who repeatedly declined the offer. He felt so rejected that he thought it would be better to disrobe. While fanning his uncle, he thought that he would sell that piece of cloth and buy a she-goat to earn some money. The goat would produce many offspring. Before long he would have enough money to get married and would have a son. Then he would ride in a bullock-cart to pay a visit to his uncle with his wife and child. On the way his wife would accidentally drop his child under the wheel of the cart, killing him. He would get angry and hit his wife with a stick. Day-dreaming thus he struck his uncle with the

fan. Knowing all the thoughts that had passed through his nephew's mind, the elder asked him why he was hitting an elderly monk just because he could not hit his wife. The nephew was so ashamed that he dropped the fan and ran away. The novices seized him and brought him to the Buddha. The Buddha described the fickle nature of the mind.

The Vigilant Have No Fear

6. *Anavaṭṭhitacittassa, saddhammaṃ avijānato
Pariplavapasādassa, paññā na paripūrati.*³⁸
7. *Anavassutacittassa, ananvāhatacetaso
Puññapāpapaṇassa, natthi jāgarato bhayaṃ.*³⁹
6. He whose mind is not steadfast, he who does not know the true doctrine, he whose confidence wavers — the wisdom of such a one will never be perfect.
7. He whose mind is not soaked (by lust) he who is not affected (by hatred), he who has transcended both good and evil — for such a vigilant one there is no fear.

The Mind-tossed Elder

After searching in the forest for his lost ox, a farmer approached the monks hoping to get some food. The leftovers he received were so delicious he became a monk thinking it would be an easy life. He soon became fat and lazy. Thinking it was too arduous to walk for alms every day, he disrobed and resumed farming. He disrobed and re-entered the Saṅgha six times, so the monks named him “Cittahattha Thera — Mind-tossed Elder.” On returning from the field, seeing his pregnant wife snoring, he became disgusted with worldly life, and left the house for the seventh time. On the way to the monastery he contemplated impermanence and suffering, and gained the fruit of Stream-entry. He implored the monks to ordain him once more. They refused at first, saying that his head was like a whetstone. Finally they relented, and he soon attained Arahantship. When he stayed for a long time, the monks asked him why, and he told them that he was now free from attachment. The monks told this to the Buddha, who explained his state of mind before and after his realisation of nibbāna.

Fortify the Mind and Be Non-attached

8. *Kumbhūpamaṃ kāyamimaṃ viditvā,
nagarūpamaṃ cittamidaṃ t̥hapetvā
Yodhetha māraṃ paññāvudhena,
jitañca rakkhe anivesano siyā.*⁴⁰

8. Realising that this body is (as fragile) as a jar, establishing this mind (as firm) as a (fortified) city he should attack Māra with the weapon of wisdom. He should guard his conquest and be without attachment.

The Benefits of Loving-kindness

Five hundred monks who were meditating in a forest were troubled by the tree-deities, who were inconvenienced by their presence, so made all manner of frightening sights and sounds to make the monks go away. The monks sought the advice of the Buddha, who taught them the Karaṇīya Metta Sutta, advising them to extend loving-kindness towards all beings. They did so with the result that those deities protected them. Comparing the body to a water jar, the monks developed insight. The Buddha read their thoughts, and projecting himself before them, he confirmed what they had thought.

The Body Will Soon Be Cast Aside

9. *Aciraṃ vat'ayaṃ kāyo, pathaviṃ adhisessati
Chuddho apetaviññāno, niratthaṃ 'va kaḷiṅgaram.*⁴¹
9. Before long, alas! this body will lie upon the ground, cast aside, devoid of consciousness, even as a useless charred log.

The Elder Pūtigatta Tissa

A monk named Tissa became afflicted with bone cancer and boils that oozed pus. Due to the bad odour he was known as Pūtigatta Tissa Thera — the elder with a stinking body. As the disease worsened, his fellow monks stayed away from him and no one cared for him. Knowing this, the Buddha came there, prepared scented water, had the monks wash his robes, and himself bathed the elder's body with warm water. Then he taught him the nature of the body.

The elder attained Arahantship, and passed away, attaining parinibbāna. The monks asked the Buddha what the elder had done in previous lives to die in that way. The Buddha explained that in a previous life he had made a living by selling birds. He would break the wings and legs of any birds that were unsold at the end of the day to prevent them escaping, and then sell them the next day. One day, when fragrant food had been prepared for him, he saw a monk coming for alms, who was an Arahant. Wishing to atone for his evil deeds, he offered the food to the monk, wishing to attain the fruit that he had attained. Due to injuring the birds, he died a painful death. Thanks to his wish for Arahantship, he finally attained it and put an end to suffering.

An Ill-Directed Mind Can Do Great Harm

10. *Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ
Micchāpanibitaṃ cittaṃ, pāpiyo naṃ tato kare.*⁴²

10. Whatever (harm) a foe may do to a foe, or a hater to a hater,
An ill-directed mind can do one far greater (harm).

Nanda the Herdsman

A wealthy herdsman offered alms to the Buddha and the Saṅgha for seven days. When the Buddha departed, he accompanied him for some distance, but turned back when the Buddha told him to stop. As he returned he was killed by a stray arrow. The monks remarked that if the Buddha had not visited that place, the man would not have met with that fatal accident. The Buddha replied that under no circumstances would he have escaped death due to past evil kamma. The Buddha added that an ill-directed mind could cause great harm.

A Well-directed Mind is of Great Benefit

11. *Na taṃ mātā pitā kayirā, aññe vā pi ca nātakā*
*Sammā pañibitaṃ cittaṃ, seyyaso naṃ tato kare.*⁴³
11. What neither mother, nor father, nor any other relative can do,
A well-directed mind does and thereby elevates one.

A Story of Sex Change

While going to bathe with a close friend, a millionaire with two sons harboured a lustful thought on seeing the body of Mahākassapa, who was putting on his robe to enter Soreyya for alms. He thought, “May this elder be my wife, or may my wife’s body be like his.” As that thought arose, he changed into a woman. She was so embarrassed that she ran away and made her way to the distant city of Takkasila (Taxila). There she married and had two sons. Thus she was mother of two, and father of two.

Some time later, the millionaire’s close friend went to Takkasila on business. Recognising him, the millionaire had him invited to his mansion and after treating him to the usual hospitality, inquired about his own parents. Then she revealed her former identity and confessed the thought that had caused the sex change. The friend advised the millionaire to ask the elder for forgiveness. As Mahākassapa was living nearby, she invited him for alms and asked for forgiveness. As soon as Mahākassapa forgave her, she changed back to a man. He took leave of the father of his sons in Takkasila, kissed his sons goodbye, and became a monk. He was known as the Elder Soreyya.

Travelling with Mahākassapa, Soreyya Thera arrived back at Sāvatti. Hearing about his past, the people of the country asked him repeatedly which two sons he had the most affection for. He replied patiently that had more affection for those two sons of whom he was the mother.

Soreyya went into solitude and soon attained Arahantship. Later, when asked the same question again he replied that he no affection for anyone. The monks wondered whether this was true, and reported it to the Buddha who confirmed that Soreyya was now free from affection. The Buddha praised him and recited the verse saying that a well-directed mind was of even greater benefit than a mother or a father.

4 – Puppha Vagga Flowers

Who Will Comprehend this Earth?

1. *Ko imaṃ paṭhavim vicessati,¹ yamalokañca imaṃ sadevakam
Ko dhammapadam sudesitam, kusalo pupphamiva pacessati.*⁴⁴
2. *Sekho paṭhavim² vicessati,¹ yamalokañca imaṃ sadevakam.
Sekho dhammapadam sudesitam, kusalo pupphamiva pacessati.*⁴⁵
1. Who will comprehend this earth, and this realm of Yama, and this world together with the devas? Who will investigate the well-taught Path to Truth, even as an expert (garland maker) will pick flowers?
2. A disciple in training, will comprehend this earth, and this realm of Yama together with the realm of the devas. A disciple in training will investigate the well-taught Path to Truth even as an expert (garland-maker) will pick flowers.

Talking About the Earth

Five hundred monks gathered and were talking about the earth in various villages. The Buddha advised them to meditate on the earth-element within their own bodies.³

Like A Mirage is this Body

3. *Pheṇūpamamkāyamimam viditvā, marīcidhammam abhisambudhāno
Chetvāna māraṣṣa papupphakāni, adassanam maccurājassa
gacche.*⁴⁶
3. Knowing that this body is like bubbles, and fully understanding its illusory nature, one should destroy the flower-shafts of Māra, and pass beyond the sight of the king of death.

The Elder Who Meditated on A Mirage

Having obtained a meditation object from the Teacher, a monk was striving to attain Arahantship in the forest, but was not able to. Intending to get further instruction, he set off to see the teacher. On the way he saw a mirage and then bubbles in a mountain torrent. Spurred on by these perceptions, he contemplated impermanence. The Buddha read his thoughts and, appearing before him, confirmed his views.

¹ vijessati

² see under *paṭhavim* in the PTS dictionary.

³ The insight meditation method analyses the body as composed of four elements: solidity, fluidity, temperature, and motion.

Sensualists Are Swept Away by Death

4. *Pupphāni h'eva pacinantam, byāsattamanasam naram
Suttam gāmaṃ mahogho'va, maccu ādāya gacchati.*⁴⁷

4. The man who gathers flowers (of sensual pleasure), whose mind is distracted, death carries off as a great flood sweeps away a sleeping village.

The Vengeance of King Viṭaṭṭha

This long story is worth telling, at least in brief, as it tells us something of the history of the Buddha's relatives, and shows the serious problems caused by pride of birth and racial prejudice. The Sakyans and the Kosalans were neighbours on opposite banks of the Rohiṇī river. Sāvatti was the capital of the Kosalans to the west of the Rohiṇī, and Kapilavattu was that of the Sakyans to the east. South of the Sakyan kingdom lay that of the Mallas who had their capital at Kusinārā. Far to the north-west lay the university city of Takkaṣila, in present-day Pakistan.

Prince Pasenadi, the son of the King of Kosala, lived at Sāvatti, Prince Mahāli of the Licchavī clan lived at Vesālī, and Prince Bandhula, the son of the Malla king, lived at Kusinārā. These three princes studied under a famous teacher at Takkaṣila, and became friends. After mastering the royal arts they returned to their respective kingdoms. Prince Pasenadi was anointed king, Prince Mahāli went blind, and was appointed as a teacher to the Licchavīs, and Prince Bandhula became King Pasenadi's general after his parents dissuaded him from killing the other Malla princes to become king. He established a residence in Sāvatti, brought his parents, and later married Mallikā, the daughter of the Malla king.

One day, King Pasenadi saw many monks passing through the street, and was told that they were going for alms at the houses of Anāthapiṇḍika, his son, Visākhā, and Suppavāsā. The king decided that he too should offer alms to the Saṅgha and so invited the Buddha and the Saṅgha. He served them with his own hand for seven days in succession, then on the seventh day asked the Buddha always to come with five hundred monks. The Buddha declined, but agreed to send another monk in his stead, giving the duty to the Venerable Ānanda.

The king served the monks personally for seven days, but then neglected to for three days. By the third day only the Venerable Ānanda remained and the king was angry that the food prepared had been left untouched, so he went to complain to the Buddha. The Buddha taught nine reasons why monks are not obliged to visit householders, or are not obliged to sit down if they do. They do not rise to greet them, pay homage, or offer a suitable seat; they conceal what they possess, they give little though they have much, they give inferior food, they do not offer the food respectfully, they do not sit to listen to the

Dhamma, they do not speak in a pleasing way. For the opposite nine reasons it is proper for monks to visit householders and to sit down.

Wishing to win back the confidence of the monks, the king thought it would help to introduce a Sakyan princess into his household, so he sent a message to the Sakyans. They discussed what to do. King Pasenadi of Kosala was their enemy and could destroy them if they refused, but they did not regard him as of equal birth to themselves, so no one was willing to give their daughter in marriage. Then Mahānāma said he had a beautiful daughter by a slave-woman. So they told Pasenadi that she was the daughter of Mahānāma the Sakyan, who was the son of the younger brother of the Blessed One's father. King Pasenadi accepted her as his chief consort, and in due course Prince Viṭaṭūbha was born.

When he came of age he went to visit his maternal grandfather. The Sakyans sent all the younger princes away so that no one had to pay homage to him, but otherwise they showed him all hospitality. After he left, the seat he used was ritually washed. One of his men, who returned to collect a sword he had left behind, saw this and heard the servant cursing Viṭaṭūbha as the son of a slave woman. When he heard this, Prince Viṭaṭūbha vowed to wreak vengeance on the Sakyans, and to wash his seat with the blood of their throats. When King Pasenadi heard the news he removed all royal gifts from Viṭaṭūbha and his mother, reducing them to slaves, but reinstated them after after being advised by the Buddha.

Meanwhile at Kusināra, Mallikā, the daughter of the Malla King, and wife of King Pasenadi's general, Bandhula, became pregnant and longed to bathe in the lotus tank of the Licchavis. Bandhula took her there, drove away the guards, tore down the iron railings, and allowed her to bathe, afterwards bathing there himself. The Licchavis were enraged. Their teacher, Mahāli, advised them not to pursue Bandhula, but could not dissuade them. Five hundred Licchavis pursued Bandhula, but he killed them all. Bandhula brought Mallikā to Sāvatti, where Mallikā gave birth to twins. As time went by Mallikā bore sixteen sets of twins, and Bandhula won public acclaim by overturning unjust decisions and removing the corrupt judges. The former judges told King Pasenadi that Bandhula was planning an insurrection. The simple-minded king believed them and had Bandhula and his thirty-two sons slaughtered, appointing Bandhula's nephew, Dighakārāyana, as his general. Mallikā was offering alms to five hundred monks with the two chief disciples when she was given a letter bearing the news that her husband and sons had been decapitated. She remained equanimous, advising her daughters-in-law not to grieve or hate the king, as their husbands had to endure the results of their previous kamma. The Venerable Sāriputta gave the teaching of the Salla Sutta, (Suttanipāta v 579ff), "Life is uncertain, death is certain, but unpredictable."

When King Pasenadi heard about this, he was overcome with remorse at his evil deed, and begged Mallikā for forgiveness. She gave it, and asked to be sent back to her family home with her daughters-in-law. The new general, Dīghakārāyana, bode his time for a while, but when the opportunity arose he took the king's sword and turban while he was talking to the Buddha and left him. He returned quickly to the palace, appointing Prince Viṭaṭūbha as king. King Pasenadi rode to Rājagaha to enlist the help of his nephew, King Ajātasattu, but died from exhaustion outside the walls of the city.¹

Now that Viṭaṭūbha was king, he lost no time in wreaking vengeance on the Sakyans, and slaughtered them all except his grandfather, Mahānāma and his relatives, whom he captured. Mahānāma decided it was better to commit suicide than to eat with the son of a slave-woman.² On the return journey Viṭaṭūbha camped with his followers by a river, but ants troubled them so those who had done evil deeds in the past moved down onto the river bed. At night a flash flood swept them out to sea. Hearing of their tragic end, the Buddha remarked that people come to ruin without accomplishing their aims, and uttered the verse "... death carries off as a great flood sweeps away a sleeping village."

On being asked why the Sakyans were slaughtered, the Buddha related how in a past life they had conspired to dispose of poison in the river, killing all the fish.

Sensualists Die Unsatiated

5. *Pupphāni h'eva pacinantam, byāsattamanasam naram
Atittaññeva kāmesu, antako kurute vasam.*⁴⁸

5. Who gathers the flowers (of sensual pleasure), whose mind is distracted, and who is insatiate in desire, the Destroyer brings under his sway.

Husband Worshipper

A deity in Tāvatiṃsa died while gathering flowers. She was reborn in a good family of Sāvatti. When she came of age she married and had four sons. Daily, she offered alms to the monks and always prayed to be reunited with her husband, since she remembered her husband of the previous life. One day, after offering alms in the morning, she died in the evening, and was reborn in Tāvatiṃsa as she had wished. The deities had barely noticed her absence because one day in Tāvatiṃsa is equivalent to five hundred years of human life, so forty

¹ These events are told in the Dhammaceti Sutta of the Majjhimanikāya, Sutta 89.

² Mahānāma was easily captured by Viṭaṭūbha's army as the Sakyans preferred to die rather than to kill others. Remarkable, then, that Mahānāma was too proud to eat with his grandson when he was not too proud to sleep with Viṭaṭūbha's grandmother. He was also dishonest enough to deceive King Pasenadi by being economical with the truth, though these latter two events happened before he heard the Dhamma!

years seemed like just a few hours. They wondered why human beings were so heedless when their life was extremely short.

The monks who were not without attachment were grief-stricken when they discovered her death, and reported this to the Buddha. He explained that she had been reborn in Tāvatiṃsa as she had wished, and spoke on the fleeting nature of life, adding that people succumb to death with insatiate desires while picking the flowers of sensual pleasures.

Cause No Inconvenience to Anyone

6. *Yathā'pi bhamaro pupphaṃ, vaṇṇagandham abeṭṭhayaṃ
Paletī rasam'ādāya, evaṃ gāme munī care.*⁴⁹

6. As a bee without harming the flower, its colour or scent, flies away, collecting only the honey, even so should the sage wander in the village.

A Miserly Millionaire

On the Buddha's advice, the Elder Moggallāna used his psychic powers to bring a miserly millionaire and his wife to the presence of the Buddha, thus they gained faith in the Dhamma. The monks praised the Elder Moggallāna. The Buddha remarked that good monks like him inspired confidence in the Teacher, without causing inconvenience to any.

Disregard the Faults of Others

7. *Na paresaṃ vilomāni, na paresaṃ katākataṃ
Attano'va avekkhēyya, katāni akatāni ca.*⁵⁰

7. Disregard the faults of others, things left done and undone by others, but examine the deeds done and not done by oneself.

The Naked Ascetic from Pāvā

A jealous naked ascetic told his lay supporter not to go to listen to the Buddha. She sent her son to invite the Buddha to her house. The naked ascetic told her son not to go there. He said he had to go or face a scolding from his mother. The ascetic told him to go, but not to say where his house was, and to arrive and leave from a different direction, then the two of them would enjoy the food prepared for the Buddha. The Buddha, of course, didn't need any directions to find the house. The woman greeted him respectfully, offered alms, and listened to the Dhamma. When she showed her deep appreciation for the Buddha's teaching, the ascetic — who was sitting in the back room with her son — couldn't bear it, and suddenly burst in, abusing both her and the Buddha. He ran off, but the woman was too upset by this outburst to concentrate on the Dhamma. The Buddha advised her to disregard the faults of others and only to reflect on her own.

Practice is Better Than Teaching

8. *Yathā'pi ruciraṃ pupphaṃ, vaṇṇavantāṃ agandhakaṃ
Evaṃ subhāsītā vācā, aphaḷā hoti akubbato.*⁵¹
9. *Yathā'pi ruciraṃ pupphaṃ, vaṇṇavantāṃ sugandhakaṃ¹
Evaṃ subhāsītā vācā, saphalā hoti kubbato.*²⁵²
8. As a lovely flower that is beautiful, but scentless, the well-spoken word of one who does not practise is fruitless.
9. As a lovely flower that is beautiful and fragrant, the well-spoken word of one who practises it bears fruit.

The Parasol-bearer

Chattapāṇi was a Non-returner and well-versed in the Tipiṭaka. One day, as he was sitting listening to the Buddha, King Pasenadi arrived. He didn't rise from his seat to greet the king, thinking this would show disrespect to the Buddha. The king was angry, but paid his respects to the Buddha and sat down. The Buddha extolled the virtues of Chattapāṇi, and the king's anger was allayed. Later, the king saw Chattapāṇi walking by the palace and had him summoned. He laid aside his sandals and parasol, and paid respect to the king. The king was pleased that he now showed him respect and asked him to teach Dhamma to his consorts. Chattapāṇi refused, saying it was improper for householders to perform the duty of monks. The king therefore asked the Buddha, and he arranged for the Venerable Ānanda to teach the king's consorts — Mallikā and Vāsabhakhattiyā, the daughter of Mahānāma the Sakyan by a slave-woman. The two royal consorts studied the Dhamma under the Venerable Ānanda. Mallikā studied well, but Vāsabhakhattiyā made little progress. When asked by the Buddha, the Venerable Ānanda reported that Mallikā studied well, but that the Buddha's relative, Vāsabhakhattiyā, did not study carefully, nor recite by heart, nor learn well. The Buddha declared that like a scentless flower, the Dhamma is fruitless to one who makes no effort to study it properly.

Much Good Should Be Done

10. *Yathā'pi puppharāsimbā, kayirā mālāguṇe babū
Evaṃ jātena maccena, kattabbaṃ kusalaṃ babuṃ.*⁵³
10. As from a heap of flowers many a garland is made, even so, many good deeds should be done by one born a mortal.

Visākhā, Migāra's Mother

Visākhā, the daughter of a millionaire of Bhaddiya, married into the family of Migāra, a millionaire of Sāvatti, who was a supporter of the naked ascetics.

¹ sagandhakaṃ

² sakubbato

When he offered alms to the naked ascetics he called on his new daughter-in-law to come and pay respects to the "Arahants." On seeing the naked ascetics, she thought, "Surely, these shameless men are not Arahants" so she took offence and left. Migāra was offended, but made allowances for her young age.

On another occasion, Migāra was eating his breakfast when a monk came for alms. Visākhā, seeing that Migāra didn't want to give anything, told the monk, "Please pass on venerable sir, my father-in-law is eating stale fare." This was too much for Migāra, and he ordered her to be thrown out of the house. However, Visākhā put her case to her kinsmen who had been sent with her, and when she explained that her father-in-law was enjoying the benefits of previous good kamma, without doing any fresh good kamma, they decided that Migāra was wrong to send her away. Now that she had been cleared, she decided to leave anyway. Then Migāra apologised and permitted her to invite the Buddha and the Saṅgha for alms. In spite of the protests of the Naked Ascetics, Migāra listened to the Dhamma and became a Stream-winner. From that day he regarded Visākhā as his mother, thus she became known as "Migāra's Mother." He had an expensive gift made for her, and thenceforth she could invite the monks whenever she wished.

Visākhā had ten sons and ten daughters, and numerous grand-children, and great-grand-children. She retained her youthful looks into old age, and became the chief benefactress of the Buddha and the Saṅgha.

After she erected a monastery at great expense, so great was her delight that, with her children and grandchildren, she went around the monastery reciting verses of joy. The monks wondered if she had lost her mind, but when this was reported to the Buddha he remarked that Visākhā was overjoyed because she had at last fulfilled a long cherished aspiration.

Morality Blows Against the Wind

11. *Na pupphagandho paṭivātam eti na candanaṃ tagaramallikā¹
Satañca gandho paṭivātam eti sabbā disā sappuriso pavāyati.*⁵⁴

12. *Candanaṃ tagaraṃ vā'pi, uppalaṃ aṭṭha vassikī
Etesaṃ gandhajātanāṃ, silagandho anuttaro.*⁵⁵

11. The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, tagara and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction.

12. Sandalwood, tagara, lotus, jasmine: above all these kinds of fragrance, the perfume of virtue is by far the best.

The Venerable Ānanda's Question

The Venerable Ānanda asked the Buddha if any fragrance wafted against the wind. The Buddha replied that if one takes refuge in the Buddha, Dhamma, and Saṅgha, observes the five precepts, and dwells free from miserliness, delighting in giving, then the fragrance of one's virtue wafts in all directions.

Morality is the Best Fragrance

13. *Appamatto ayaṃ gandho, yvāyaṃ tagaracandanam¹
Yo ca silavataṃ gandho, vāti devesu uttamo.*⁵⁶
13. Of little account is the fragrance of tagara or sandal; the fragrance of the virtuous, which blows even among the gods, is supreme.

Sakka Gives Alms to Mahākassapa

Sakka, king of the gods, disguised as a poor weaver, offered alms to the Elder Mahākassapa, who was looking for a poor person to whom he might grant the privilege of offering alms. The Buddha stated that Sakka, attracted by the perfume of virtue of the Elder Kassapa, offered him alms.

Arahants Cannot Be Traced

14. *Tesaṃ sampannasilānaṃ, appamādavibhāriṇaṃ
Sammadaññāvimuttānaṃ, māro maggaṃ na vindati.*⁵⁷
14. Māra finds not the path of those who are virtuous, careful in living, and freed by right knowledge.

The Elder Godhika Commits Suicide

The Elder Godhika, impeded from gaining absorption by a disease, cut his throat with a razor. Immediately before his death he gained insight and realised nibbāna. Māra searched to see where he had been reborn. The Buddha remarked that Māra cannot trace the relinking-consciousness of an Arahant.

The Wise Outshine Blind Worldlings

15. *Yathā saṅkāradbānasmim, ujñbitasmim mabāpathe
Padumaṃ tattva jāyetha, sucigandhaṃ manoramaṃ.*⁵⁸
16. *Evaṃ saṅkārabbūtesu, andhabhūte puthujjane
Atirocati paññāya, sammāsambuddhasāvako.*⁵⁹
- 15-16. As upon a heap of rubbish thrown by the highway, a fragrant and lovely lotus may grow, even so among worthless beings, a disciple of the Fully Enlightened One outshines the blind worldlings in wisdom.

¹ yā'yaṃ tagaracandani

Sirigutta and Garahadinna

Two friends lived at Sāvatti. Sirigutta was the Buddha's disciple, while Garahadinna was a disciple of the naked ascetics. The naked ascetics urged Garahadinna to tell his friend to offer alms to them instead of to the Buddha. Garahadinna kept asking his friend why he bothered to offer alms to the Buddha, instead of to his own teachers. Sirigutta kept his peace for a while, but eventually lost his patience, asking, "What do your teachers know?" Garahadinna said that his teachers knew everything in the past, present, and future; that they knew everyone's thoughts, words, and actions. So Sirigutta said to his friend, "Why did you not tell me before about your teachers' great powers? Please invite them for alms in my name."

While Garahadinna went to invite the naked ascetics, Sirigutta had a pit dug by his house, had it filled with filth, with a rope fixed to support one side of the seats while the other side rested on the ground. As soon as the ascetics sat down they would fall into the pit. In his house, he had empty pots prepared so that they looked like they were full of food. When the naked ascetics arrived for the meal, he paid homage to them and thought to himself, "If you know the future do not enter my house as there is no food prepared, and I will have you all flung into a pit of filth and beaten with sticks. He invited them all to sit down at once, and they all fell into the pit. As they climbed out, he had them beaten with sticks, ridiculing them, "Why don't you know all about the past, present, and future!"

The naked ascetics complained to Garahadinna that he had ruined them, and Garahadinna complained to the king, who had Sirigutta summoned to impose a heavy fine. Then Sirigutta explained what he had done and the king (Pasenadi) had a fine inflicted on Garahadinna instead. Now Garahadinna was more angry than ever, and didn't speak to Sirigutta for a fortnight. Then he thought, "This doesn't achieve anything" and made up with his friend.

After some time Sirigutta said to Garahadinna, "What is the use of offering alms to your teachers. Why don't you invite the Buddha and his disciples for alms?" This was just the opportunity Garahadinna was waiting for. He asked, "What does your teacher know?" Sirigutta replied, "He knows all about the past, present, and future, and all the thoughts of others." So Garahadinna asked Sirigutta to invite him. Meanwhile he prepared a hidden pit of burning charcoal. When the Buddha arrived, Garahadinna asked him to enter alone first. As he placed his foot over the charcoal pit he used his psychic powers to create great lotus flowers, and the monks sat down on the seats prepared by his powers. The empty vessels that Garahadinna had prepared became full of food. Garahadinna gained faith in the Buddha, and many followers of the heretics were also converted to the Buddhist faith.

5 – Bāla Vagga

Fools

Long is Saṃsāra for the Foolish

1. *Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ*
*Dīgho bālānaṃ saṃsāro, addhammaṃ avijānataṃ.*⁶⁰
1. Long is the night to the wakeful; a journey is long to the weary; long is saṃsāra to fools who do not know the Dhamma.

The Dangers of Adultery

While making a tour of Sāvatti in state procession, King Pasenadi spied a beautiful woman and lusted for her. On making inquiries he learned that she was married. Looking for some pretext to get rid of her husband, he enlisted him into the king's service, and had him sent on a long journey to fetch some rare lotuses. With help from the nāgas, the man returned in time, but the city gates were locked. He left the flowers by the gate, and went to stay with the monks.

During the night, on fire with lust, the king could not sleep well and had a terrifying nightmare, hearing agonised cries. In the morning he asked the royal astrologer what this portended. He said it was a terrible omen, and that he must perform a great sacrifice of living beings, including human beings. There was a great uproar as the sacrifice was prepared. Queen Mālikā scolded the king, and told him to go and ask the Buddha the meaning of his bad dreams.

The Buddha explained that the awful sounds the king had heard were the cries of four men who had committed adultery in former lives, and were now suffering in hell. They were only able to utter one syllable before falling back into hell again. They regretted their misdeeds and vowed to do many good deeds when the opportunity arose.

The king realised how serious his fault was, and said that the previous night had been very long. The woman's husband who was sitting nearby, remarked that his journey the previous day was also very long. The Buddha summed up by adding that saṃsāra is long to those who are ignorant of the Dhamma.

Avoid Companionship with the Foolish

2. *Carañce nādbigaccheyya, seyyaṃ sadisaṃ attano*
*Ekacariyaṃ dalhaṃ kayirā, natthi bāle saḥāyatā.*⁶¹
2. If, as the disciple fares along, he meets no companion who is better or equal, let him firmly pursue a solitary career. There is no fellowship with the foolish.

The Rebellious Pupil

A pupil neglected to do any duties for his teacher, Mahākassapa, but schemed to take the credit for work done by another pupil. When the elder admonished him, the pupil bore a grudge. While the elder was away, he set fire to his hut and fled. He died and was reborn in hell. The Buddha recommended solitude rather than companionship with the foolish.

One is Not One's Own

3. *Puttā m'atthi dhanam m'atthi, iti bālo vibaññati
Attā hi attano natthi, kuto puttā kuto dhanam.*⁶²
3. "Sons have I; wealth have I"; thus is the fool worried.
He himself is not his own. Whence sons? Whence wealth?

Ānanda the Millionaire

A miserly millionaire named Ānanda died and was reborn in a nearby settlement of poor workers. From the day he was conceived in his mother's womb, the villagers could obtain no work. By dividing into two groups while looking for work, they deduced that his mother was the cause of their problems and cast her out. She had to struggle on alone. When the child was born he was hideously deformed. She didn't abandon him, but brought him up with great hardship until he was old enough to beg, and then sent him off with a pot in his hand.

When the boy came to the house where he had dwelt in his previous life, he went straight in to his former son's inner room, but he was beaten and thrown out into a rubbish-heap. The Buddha, knowing what had happened, told the man's son that the beggar was none other than his own dead father. The beggar pointed out some hidden treasure in his former house, so the son gained faith in the Dhamma.

The Wise Fool

4. *Yo bālo maññati bālyam, paṇḍito vā'pi tena so
Bālo ca paṇḍitamānī, sa ve "bālo"ti vuccati.*⁶³
4. The fool who knows he is a fool is wise in that at least;
the fool who thinks that he is wise is called a fool.

The Escaped Criminal

Two friends went to hear the Dhamma. One attained Stream-winning, the other stole a small amount of money. The latter taunted the former as foolish for not stealing enough to buy some food. The former man reported this to the Buddha, who explained the difference between a fool and a wise man.

The Commentary explains that one who takes pride in learning, teaching, morality, or austerity, thinking, “Others are not like me” is called a fool, and does not become accomplished in learning or practice. He is like an escaped criminal.

A Fool Cannot Appreciate the Dhamma

5. *Yāvajīvam'pi ce bālo, paṇḍitaṃ payirupāsati
Na so dhammaṃ vijānāti, dabbi sūparasam yathā.*⁶⁴

5. Though a fool associates with a wise man his whole life, he understands the Dhamma no more than a spoon knows the flavour of soup.

The Elder Udāyi

The Elder Udāyi used to sit on the teaching seat after elders had left. Assuming him to be a learned elder, visiting monks questioned him about the Dhamma. Discovering his ignorance, they reported the matter to the Buddha, who then explained the attitude of a fool towards the Dhamma.

The Wise Appreciate the Dhamma

6. *Mubuttampi ce viññū, paṇḍitaṃ payirupāsati
Khippaṃ dhammaṃ vijānāti, jivbā sūparasam yathā.*⁶⁵

6. Though an intelligent person, associates with a wise man for only a moment, he quickly understands the Dhamma as the tongue knows the flavour of soup.

Thirty Youths of Pāveyyaka

Thirty friends set out to enjoy themselves in the forest with their wives. One who had no wife brought along a prostitute. She stole their property and ran off. While searching for her they came across the Buddha and asked him if they had seen a woman. The Buddha asked them whether it was better to search for a woman or to search for themselves. They sat and listened to the Dhamma and instantly attained Stream-winning. Obtaining the going-forth with the words “come monks,” they soon gained Arahantship.

Bitter is the Fruit of Evil

7. *Caranti bālā dummedhā, amitten'eva attanā
Karontā pāpakaṃ kammaṃ, yaṃ hoti katukapphalaṃ.*⁶⁶

7. Fools of little wit move about with the very self as their own foe, doing evil deeds the fruit of which is bitter.

Suppabuddha the Leper

A leper was known as Suppabuddha because his moaning woke up anyone sleeping nearby. He heard the Dhamma from the Buddha and became a Stream-winner. He stayed behind when the crowd returned, as he wished to tell the teacher about what he had gained. Sakka decided to test him, so appeared before him saying, “You are very poor and wretched, I will give you great wealth if you repudiate the Buddha, Dhamma, and Saṅgha.” Suppabuddha asked, “Who are you?” Sakka said, “I am Sakka.” Suppabuddha replied, “You are foolish and shameless. You are not fit to talk with me. You say I am poor and wretched, but I have the sevenfold wealth of confidence, morality, shame, dread, learning, liberality, and wisdom. I am not poor. I am very wealthy. The Buddhas do not call one poor if one possesses these seven treasures.”

Sakka left him there, and told the Buddha what he had said. The Buddha confirmed it and told Sakka that he could not bribe Suppabuddha. Suppabuddha went to the Buddha, who welcomed him warmly. He paid his respects and left. He had not gone far when a young cow killed him.

The monks asked about his destiny and his past. The Buddha explained that he had been reborn in Tāvātimsa. He was a leper because in a past life he had spat at a Solitary Buddha, and he was killed because he had killed a prostitute. The dying prostitute vowed revenge, and fulfilled her wish when she was reborn as the cow that killed Suppabuddha.

Evil Deeds Lead to Remorse

8. *Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati
Yassa assumukho rodāṃi, vpākam paṭisevati.*⁶⁷

8. That deed is not well done, which having done it, one repents, one weeps with a tearful face, on reaping its results.

A Farmer is Accused of Theft

Some thieves gained access to a rich man’s house by digging a tunnel from the storm-gully. One of the thieves secreted a purse of money in his garments to deceive the others. They shared their loot in a field and departed. The purse dropped from the thief’s garment, but he didn’t notice.

Seeing that the farmer would benefit, the Buddha walked for alms through that field. On coming to the place where the money lay he said to the Venerable Ānanda, “Do you see that poisonous snake, Ānanda?” The Venerable Ānanda replied, “I see it, Lord. It is a very poisonous snake.” Hearing this, the farmer took a stick to kill the snake. Seeing the money, and not knowing what to do with it, he buried it and continued with his ploughing. The rich man discovered

his loss, and his men followed the tunnel to the field. Discovering the hidden gold, they arrested the farmer, and carried him off to court.

The farmer was hastily judged guilty and sentenced to death. As he was being led off for execution, he kept repeating the words uttered by the Buddha and the Venerable Ānanda, “Do you see that poisonous snake, Ānanda? I see it, Lord. It is a very poisonous snake.” Intrigued by his odd behaviour, the king’s men brought him before the king. After hearing his story, the king took him to the Buddha, who explained what had happened, and uttered the above verse. The farmer was released and gained Stream-winning on hearing the verse.

Good Deeds Cause No Repentance

9. *Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati*
*Yassa patīto sumano, vipākaṃ paṭisevati.*⁶⁸

9. That deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof.

Sumana the Garland Maker

Sumana, a garland-maker, saw the Buddha walking into Rājagaha for alms and wished to honour him. Believing that he might be risking his life or liberty, he offered to the Buddha some jasmine flowers that were set aside for King Bimbisāra. His foolish wife scolded him and disowned him, but the pious king was pleased with his meritorious act and rewarded him lavishly with “the Gift of the Eights.” The monks talked about the great benefit enjoyed by Sumana. The Buddha said that he had done what was difficult to do in surrendering his life to the Tathāgata, and commented on the benefits of good deeds.

Evil-doers Come to Grief

10. *Madhu vā¹ maññati bālo, yāva pāpaṃ na paccati*
*Yadā ca paccati pāpaṃ, bālo² dukkhaṃ nigacchati.*⁶⁹

10. As sweet as honey is an evil deed, so thinks the fool so long as it ripens not; but when it ripens, then he comes to grief.

The Rape of Uppalavaṇṇā

Uppalavaṇṇā was so beautiful that all the princes of India sent requests to her father for her hand in marriage. Looking for a way out of this predicament of displeasing thousands of princes by giving his daughter to one of them, he asked her if she wanted to become a nun. Due to her accumulated merits this was exactly what she wished to hear. She agreed at once, and was duly ordained. She soon gained Arahantship, and went to dwell in a thick forest. A cousin of hers, who had been in love with her for years, hid under her bed while she was

¹ Madhum vā

² atha bālo

going for alms. Since she came into the dark hut from the bright sunlight, she didn't see him. He raped her and, after taking his pleasure, he left. Due to the wickedness of his crime, he was swallowed up by the earth and fell straight into the hottest hell. On hearing of the incident, the Buddha commented on the suffering that accrues to evil-doers.

The monks discussed whether the Arahants could also enjoy sexual pleasures. The Buddha came, and explained that Arahants do not cling to pleasures as water does not wet a lotus leaf, or as mustard seed does not stick to the point of an awl. The Buddha then asked King Kosala to build a nunnery within the city walls and made a rule forbidding nuns from dwelling in remote areas, to protect them from such dangers.

Realisation is Superior to Fasting

11. *Māse māse kusaggena bālo, bhūñjetha bhojanam
Na so saṅkhātadhammānam,¹ kalam agghati soḷasim.*⁷⁰
11. Month after month a fool may eat only as much food as can be picked up on the tip of a blade of kusa grass; but he is not worth a sixteenth part of they who have comprehended the Truth.

Jambuka the Naked Ascetic

In the time of the Buddha Kassapa, a monk took meals regularly at a layman's house. One day an Arahant happened to come by. Noticing his gracious deportment, the devout layman served him respectfully, called a barber to shave his head, offered him a robe and a bed. The resident monk was insanely jealous and later abused the visitor soundly, saying it would be better for him to eat excrement than to eat the almsfood offered by his supporter, better to pull out his hair by the root than to have his head shaved by a barber, better to go naked than to use the robe that had been offered, better to sleep on the floor than to make use of the bed that was offered.

The visitor decided to leave at first light. The next day, the visiting monk awoke early, and thinking the visitor was still sleeping, he flicked the bell with his fingernail and went for alms. He told the layman that the visitor was still sleeping, and didn't wake when he rang the bell. The layman was wise, and became suspicious, but dutifully served the monk, then filled his bowl again with choice food, asking him to take it for the visitor. The monk threw the food away by the road, thinking he would never leave if he got such good food. On his return he discovered that the visitor had already left. Due to his evil deed he was reborn in hell where he suffered for aeons.

¹ saṅkhatadhammānam

In the time of the Buddha Gotama, he was reborn in Rājagaha. Though there was abundant food he would eat nothing but his own excrement. He threw off his clothes, and would only sleep on the floor. His habits didn't change as he grew up, so his parents took him to the naked ascetics. To initiate him into the community they put him in a pit, laid planks over his shoulders, squatted on the planks, and pulled out his hair. When they went for alms he remained behind, eating excrement from the latrines. Realising that people would blame them, the naked ascetics banished him. Thereafter he lived by the public toilets on his own. When people came, he would stand on one leg with his mouth open. When asked why he did that he told them, "I am a wind-eater, I eat nothing else. I stand on one leg because if I used two the earth would shake." The people believed what he said, for they had never known him to take any food. As his reputation grew, people came bringing all manner of food, wishing to make merit, but he always refused it as regular food was repulsive to him. When they pressed him repeatedly to accept at least a little for their sake, he took a tiny morsel of ghee and molasses on the tip of a blade of Kusa grass, and placed it on his tongue, saying, "That is enough for your welfare and happiness."

After he had lived like this for fifty-five years, his evil kamma from the past finally became exhausted. One morning, when the Buddha surveyed the world in his meditation, he realised that it was time to visit Jambuka. He told the Venerable Ānanda of his intention, and set off late in the afternoon. Knowing the Buddha's intentions, the deities washed the place with a sudden storm, so that the flat rock where Jambuka stayed was spotless. The Buddha asked Jambuka if there was anywhere he could stay for the night, but Jambuka said that there wasn't. The Buddha pointed to a cave nearby, and Jambuka told him to suit himself.

During the night, powerful deities including the Four Great Kings, Sakka, and Mahābrahma came to pay respects to the Buddha, illuminating the whole forest. Jambuka wondered who it might be. In the morning, Jambuka asked the Buddha and the Buddha told him. Jambuka replied, "For fifty-five years I have lived by eating the wind, and have stood on one leg, but no one came to pay respects to me. The Buddha told Jambuka, "You may have deceived the foolish majority, but you cannot deceive me. Is it not true that you have lived on excrement all these years, going naked, sleeping on the ground, and pulling out your hair?" Then the Buddha told Jambuka about the evil deeds he had done in the time of Buddha Kassapa. He regained a sense of shame, so the Buddha gave him a bathing robe to put on, and taught him the Dhamma. Due to his long practice of meditation in his previous life, Jambuka attained Arahantship. He requested the going forth, spontaneously gaining a set of robes and an almsbowl as the Buddha said, "Come monk."

It was the day that the people of Aṅga and Māgadha came to offer alms to Jambuka, so a great crowd gathered. Seeing the Buddha there, they wondered who was the greater of the two, and concluded that since the Buddha had come to see Jambuka, that Jambuka must be the greater monk. The Buddha told Jambuka to dispel their doubts, so he rose into the air to the height of a palm tree, and paid homage to the Buddha, saying, “This is my teacher, I am his disciple.”

The Buddha spoke the above verse, and many people gained comprehension of the Dhamma.

Evil Deeds Take Effect When Ripe

12. *Na hi pāpaṃ kataṃ kammaṃ, saḷḷu khīraṃ 'va muccati
Ḍabantaṃ bālam anveti, bhasmacchanno'va¹ pāvako.*⁷¹

13. *Yāvadeva anattbhāya, nattaṃ bālassa jāyati
Hanti bālassa sukkaṃsaṃ, muddham assa vipātayaṃ.*⁷²

12. An evil deed does not immediately bear fruit, just as milk does not curdle at once; evil follows the fool like smouldering embers covered with ash.

13. To his ruin the fool gains knowledge and fame;
they destroy his brilliance and crush his wisdom.

Some Ghost Stories

While descending from Vulture’s peak to go for alms in Rājagaha accompanied by the Elder Lakkhaṇa, the Elder Moggallāna smiled. The Elder Lakkhaṇa asked him why, but he asked him to wait until they were in the presence of the Blessed One. When asked again later, the Elder Moggallāna described various ghosts he had seen. The Buddha confirmed that he had also seen them, and described their past evil deeds.

A crow ate some food offered to the Saṅgha and was reborn as a crow ghost. An indignant farmer set fire to the hut of a Solitary Buddha and was born as a snake ghost. A fool skilled in throwing stones killed a Solitary Buddha and was reborn as a hammer-head ghost. Referring to his past skill, the Buddha remarked that the knowledge of the vicious tends to their own ruin.

A Fool Desires Undue Fame

14. *Asantaṃ bhāvanam iccheyya, purekkhāraṅca bhikkhusu
Āvāsesu ca issariyaṃ, pūjā parakulesu ca.*⁷³

15. *Mam eva kata maññantu, gihī pabbajitā ubho
Mam ev'ativasā assu, kiccākicesu kismici
Iti bālassa saṅkappo, icchā māno ca vaddhati.*⁷⁴

¹ bhasmācchanno'va

14. The fool will desire undue reputation, precedence among monks, authority in the monasteries, honour among families.
15. Let both laymen and monks think, “by myself was this done; in every work, great or small, let them refer to me.” Such is the ambition of the fool; his desires and pride increase.

Citta the Householder

The Elder Mahānāma, one of the first five disciples, was walking for alms in the city of Macchikāsaṇḍa.¹ Citta, a wealthy householder, invited him to take food in his house, and gained Stream-winning. He donated his own garden as a monastery and welcomed visiting monks from all directions. The Elder Sudhamma became a resident monk.

Having heard about the virtues of Citta, the two chief disciples decided to visit him. Hearing that they were coming with a thousand monks, he went out half a day’s journey² to meet them and accompanied them to his house. Though they were weary from the journey, Citta asked the Venerable Sāriputta to teach the Dhamma in brief, and gained the path of Non-returning. He invited the elders and the visiting monks for alms the following day. Then he invited Sudhamma. Being jealous of the honour paid to the chief disciples, and slighted by not being invited first, Sudhamma refused, saying he would walk for alms. The next day he went to Citta’s house to see what food was being prepared and refused to sit down, though invited. Citta rebuked him, and Sudhamma reported the matter to the Buddha, who told Sudhamma that he was inferior in faith and serenity to Citta, and ordered him to ask for forgiveness. Sudhamma went and asked Citta to forgive him, but he refused, so Sudhamma had to return to the Buddha. The Buddha told him that a monk should not think, “This monastery is mine, this room is mine, this is my devotee,” then spoke the above verses. Then he sent him back with a companion monk to ask forgiveness again, thinking that the journey of thirty days would humble his pride. This time Citta forgave him, and asked forgiveness in return.

Thinking that he had gained Stream-winning and Non-returning even without seeing the teacher, Citta thought he should go to pay his respects to the Buddha. He loaded five hundred carts with goods and set off for Sāvatti. Hearing that Citta had arrived, so many people and gods brought offerings that he was unable to use what he had brought even after a month of offering alms daily, so the Buddha told the Venerable Ānanda to empty a place to store Citta’s

¹ The name means city of many fishermen, so this must have been on the south bank of the Ganges, in the kingdom of Aṅga.

² A day’s journey (*yojana*) seems to have been about ten miles.

offerings. When Citta set off to return with empty carts, the people and gods came to fill them again with all manner of precious goods.

The Path to Nibbāna

16. *Aññā hi lābbūpanisā, aññā nibbānaḡāminī*
Evam etaṃ abhiññāya, bhikkhu Buddhassa sāvako
*Sakkāraṃ nābbinandeyya, vivekam anubrūhaye.*⁷⁵

16. Surely the path that leads to worldly gain is one, and the path that leads to nibbāna is another; understanding this, the monk, the disciple of the Buddha, should not rejoice in worldly favours, but cultivate detachment.

Tissa the Novice

A novice from a respected family was showered with gifts, but he spurned them and lived a life of poverty in a forest and attained Arahantship. The monks spoke in praise of his exemplary conduct. The Buddha, hearing their talk, described the two different paths that lead to gain and nibbāna.

6 – Paṇḍita Vagga

The Wise

Associate with the Wise

1. *Nidbīnaṃ 'va pavattāraṃ, yaṃ passe vajiḍassināṃ
Niggayhavāḍiṃ medhāvīṃ, tāḍisaṃ paṇḍitaṃ bhaje
Tāḍisaṃ bhajamānassa, seyyo hoti na pāpiyo.*⁷⁶
1. Should one meet a wise man, who, like a revealer of treasure, points out faults and reproves; let one associate with such a wise person; it will be better, not worse, for him who associates with such a one.

The Obedient Pupil

The Venerable Sāriputta admitted an elderly poor man into the Saṅgha as a mark of gratitude for a ladleful of food offered to him. The new monk was extremely obedient to his teacher and was so eager to receive advice that he soon attained Arahantship. The Buddha praised his humility and exhorted the monks to emulate him. The Venerable Sāriputta said that he would be glad to have a hundred disciples like him, who were humble and easy to instruct.

Advisers Are Pleasing to the Good

2. *Ovadeyyānusāseyya, asabbhā ca nivāraye
Sataṃ hi so piyo hoti, asataṃ hoti appiyo.*⁷⁷
2. Let him advise, instruct, and dissuade one from evil; truly pleasing is he to the good, displeasing is he to the bad.

The Shameless Monks of Kīṭāgiri

Two shameless monks residing at Kīṭāgiri, Assaji and Punabbasuka, corrupted householders in many ways by giving them gifts, misbehaving, and associating intimately with them in ways unsuitable for monks. When a modest monk went for alms in Kīṭāgiri the people thought he was supercilious, so gave him nothing. The Buddha sent his two chief disciples with the Saṅgha to banish the shameless monks from Kīṭāgiri.¹ When the order of banishment was

¹ This is one of several formal acts that the Saṅgha can perform to censure and restrain wicked monks. Most of the offences listed under the heading of “corrupting families” are only minor, but the cumulative effect of many such actions are very harmful. Lay people who have been corrupted by such misbehaviour do not respond to instruction from scrupulous monks and so have no hope of learning the true Dhamma. They become shameless by association with shameless monks. Their loss is very grave as virtuous monks will not visit that area. Shameless monks will take a lot, but will give no useful teaching. This formal act banishes the monks from an entire town or district to break their association with the householders living in that area.

imposed on them, the monks were stubborn and accused the Chief Disciples of having evil wishes. On being told of this, the Buddha said that advisers are not loved by the ill-disciplined.

Cultivate Good Friendship

3. *Na bhaje pāpake mitte, na bhaje purisādbhame
Bhajettha mitte kalyāṇe, bhajettha purisuttame.*⁷⁸
3. Associate not with evil friends, associate not with mean men; associate with good friends, associate with noble men.

The Elder Channa's Stubbornness

The Elder Channa, who was formerly the charioteer of Prince Siddhattha, was very conceited and stubborn. He even dared to rebuke the two Chief Disciples. Three times the Buddha admonished him and spoke on the benefits of good friendship, saying that the two Chief Disciples were his great friends. Yet, as long as the Buddha was alive Channa remained just as stubborn. Just before his demise, the Buddha told the Venerable Ānanda to impose a penalty (Brahmaḍaṇḍa) on Channa. He was to be ostracised and not admonished nor spoken to by any other monk. When the Saṅgha imposed this penalty, the Elder Channa reformed his attitude and soon attained Arahantship.

One Who Imbibes the Dhamma is Happy

4. *Dhammapīti sukhaṃ seti, vip̐pasannena cetasā
Ariyappavedite dhamme, sadā ramati paṇḍito.*⁷⁹
4. He who imbibes the Dhamma abides in happiness with mind pacified; the wise man ever delights in the Dhamma revealed by the Noble Ones.

The Bliss of Nibbāna

King Kappina became a monk (Mahākappina). After attaining Arahantship he repeatedly exclaimed, "Oh what bliss! The monks told the Buddha that he was apparently remembering pleasures he had enjoyed before as a king. The Buddha said that he was rejoicing in the bliss of nibbāna.

They are not expelled from the Saṅgha, and are still monks, nor are they excommunicated. In the precedent that led to the first banishment order, the monks argued with the Chief Disciples, and thus fell into a more serious offence requiring a formal meeting of the Saṅgha to impose probation and reinstatement.

The Wise Control Themselves

5. *Udakañhi nayanti nettikā, usukārā namayanti tejanam
Dāruṃ namayanti tacchakā, attānam damayanti paṇḍitā.*⁸⁰
5. Irrigators lead the waters; fletchers straighten arrows; carpenters shape the wood; the wise control themselves.

The Novice Who Controlled His Mind

A seven year old boy entered the Saṅgha. One day as the novice accompanied his teacher for alms he noticed irrigators, fletchers, and carpenters at work and asked his teacher how they controlled inanimate things. He thought to himself “If inanimate things could be so controlled, why could I not control my own mind?” He turned back from almsround, retired to his cell, meditated, and attained Arahantship.

The Wise Are Unshaken Like A Rock

6. *Selo yathā ekagbano, vātena na samīrati
Evaṃ nīndāpasamsāsu, na samīñjanti paṇḍitā.*⁸¹
6. As a solid rock is not shaken by the wind,
even so the wise are not ruffled by praise or blame.

The Elder Lakuṇḍaka Bhaddiya

Not knowing who he was, some novices teased the elder Lakuṇḍaka Bhaddiya who was a dwarf, but he never showed any anger. When the Buddha heard that Bhaddiya had shown no resentment, he remarked that Arahants always behave like that — unmoved by praise or blame.

The Wise Are Peaceful

7. *Yathā'pi rahado gambhīro, vip̐pasanno anāvilo
Evaṃ dhammāni sutvāna, vip̐pasīdanti paṇḍitā.*⁸²
7. Just as a deep lake is clear and still, even so, on hearing the teachings,
the wise become exceedingly peaceful.

The Mother of Kāṇā

A young woman named Kāṇā was rejected by her suitor as her mother sent her to him empty-handed, having spent everything she had on the monks. The disappointed woman reviled the monks so much that they avoided that street. The Buddha taught the Dhamma to her and her anger was appeased. Hearing about the woman's attainment of Stream-winning, the king arranged for her marriage to a noble from his court, and thereafter she gave alms to any monks or nuns she could find.

The Wise Are Neither Elated Nor Depressed

8. *Sabbattha ve sappurisā cajanti, na kāmakāmā lapayanti santo
Sukhena phuṭṭhā athavā dukhena, na uccāvacaṃ paṇḍitā dassayanti.*⁸³
8. The good give up everything; the peaceful do not prattle about sensual pleasures: whether affected by happiness or by pain, the wise show neither elation nor depression.

The Famine at Verañjā

At the invitation of a Brahmin the Buddha and his disciples spent the three month rainy season in Verañjā. The Brahmin neglected to offer food to the monks as there was a shortage of food, but the monks were content with the coarse porridge offered by horse traders. On returning to Sāvatti after the rainy season they were served with sumptuous meals, but they were not elated. The Buddha said that the wise are neither elated nor depressed by changing circumstances.

Success Should Not Be Sought Unjustly

9. *Na attahetu na parassa hetu,
na puttamicche na dhanam na raṭṭham
Na iccheyya adhammena samiddhim attano,
sa silavā paññavā dhammiko siyā.*⁸⁴
9. Neither for oneself nor for the sake of another;
one should not desire sons, wealth, or a kingdom;
one should not seek success by unjust means.
Such a one is truly virtuous, wise, and just.

The Elder Dhammika

An honest householder wished to enter the Saṅgha. When he told his wife about it, she asked him to wait until she had given birth. When the child was able to walk, he again expressed his wish to go forth. She asked him to wait until the child came of age. He decided to go forth anyway. Before long he attained Arahantship, and return to teach Dhamma to his son, who also went forth. His wife also entered the Saṅgha and attained Arahantship. The Buddha praised them.

Few Go Beyond

10. *Appakā te manussesu, ye janā pāragāmino
Athāyaṃ itarā pajā, tīramevānudhāvati.*⁸⁵
11. *Ye ca kho sammadakkhāte, dhamme dhammānuvattino
Te janā pāramessanti, maccudheyyaṃ suduttaraṃ.*⁸⁶

10. Few are there among men who go beyond;
the rest of mankind only run about on the bank.
11. But those who act rightly according to the teaching, which is well
expounded, will transcend the realm of death, so difficult to escape.

The Audience

The devout residents of a certain street decided to give alms to the monks and listen to the Dhamma throughout the night. However, overcome by passions, some returned home, while others remained, but fell asleep in their seats. On being told about this, the Buddha explained the nature of worldlings.

Seek Happiness in Solitude

12. *Kaṇhaṃ dhammaṃ vip̄pabāya, sukkaṃ bhāvet̄ha paṇḍito*
*Okā anokaṃ āgama, viveke yat̄tha dūramaṃ.*⁸⁷
 13. *Tatrābhiraṭim icc̄beyya, hitvā kāme akiñc̄ano*
*Pariyodapeyya attānaṃ, cittaṃ k̄esehi paṇḍito.*⁸⁸
 14. *Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvit̄aṃ*
Ādānapaṭinissagge, anupādāya ye ratā
*Khīṇāsavā jut̄imanto, te loke parinibbutā.*⁸⁹
- 12-13. Leaving home for homelessness, the wise should abandon dark states and cultivate the bright. They should seek delight in seclusion, so hard to enjoy. Giving up sensual pleasures, with no impediments, the wise should cleanse the mind of impurities.
14. Those who have perfected the factors of enlightenment are without clinging, and delight in renunciation. They — the corruption-free, shining ones — have attained nibbāna even in this world.

Five Hundred Visiting Monks

Five hundred monks came to visit the Buddha after spending the Rains elsewhere. After listening to their experiences during the retreat he admonished them.

7 – Arahanta Vagga

The Worthy

No Suffering for the Emancipated

1. *Gataddhino visokassa, vip̄pamuttassa sabbadhi
Sabbaganthappah̄nassa, parilāho na vijjati.*⁹⁰

1. For him who has completed the journey, for him who is sorrowless, for him who from everything is wholly free, for him who has destroyed all ties, the fever (of passion) exists not.

Jivaka's Question

Devadatta tried to kill the Buddha by hurling a boulder from above. It struck another rock, split, and a splinter struck the Buddha's foot, drawing blood and causing severe pain.¹ Jivaka the physician dressed the wound and left, saying that he would return to undress it after seeing a patient in the city. He could not return in time as the city gate was closed. He worried that the Buddha would suffer. The Buddha read Jivaka's thoughts and ordered the Venerable Ānanda to remove the dressing. Early the following morning Jivaka hurried to the monastery and asked whether the wound had been painful. The Buddha explained that he had extinguished all suffering under the tree of enlightenment.

The Mindful Exert Themselves

2. *Uyyuñjanti sat̄imanto, na nikete ramanti te
Hamsā'va pallalaṃ hitvā, okam okam jahanti te.*⁹¹

2. The mindful exert themselves. To no abode are they attached. Like swans that quit their pools, home after home they abandon (and go).

The Elder Mahākassapa

Having observed the Rains in the Bamboo Grove at Rājagaha, the Buddha announced his intention to set out on a tour of the countryside a fortnight later. The Buddha did this so that the monks could bake their bowls² and dye their robes.³ Mahākassapa washed his robes as usual, (like one who had no plan to

¹ Arahants have the five aggregates, just like others. The aggregate of feeling includes pain and pleasure, joy and sorrow, and indifference. The Arahants feel pain and pleasure, but their minds are neither elated by contact with pleasure, nor depressed by contact with pain. Nutritious food gives them energy, unsuitable food causes ailments.

² Iron almsbowls are baked to create an oxidised coating. This protects the iron from rusting due to contact with acidic foods. Burmese monks' bowls are coated with lacquer for the same reason.

³ The robes are washed in a dye made from boiling wood chips of the Jackfruit tree. A concentrated solution is used to dye the robes, while a dilute solution is used to wash them.

set out on tour). Some monks misconstrued his conduct and discussed among themselves that he still had attachment to his supporters and relatives. The Buddha heard their talk and remarked that the Elder Kassapa was free from attachment. The Buddha had considered beforehand that it was not possible to leave the *vihāra* empty as the residents of Rājagaha would need the services of the monks on occasions of celebration and mourning. Everyone in Rājagaha was either Mahākassapa's relative or his supporter, so the Buddha asked him to remain.

Reflect Well Over Food

3. *Yesaṃ sannicayo natthi, ye pariññātabhojanā
Suññato animitto ca, vimokkho yassa gocharo
Ākāse'va sakuntānaṃ, gati tesam durannayā.*⁹²
3. They for whom there is no accumulation, who reflect well over their food, and have deliverance which is void and signless as their object — their path, like that of birds in the air, cannot be traced.

The Elder Belaṭṭhasīsa

Feeling oppressed by searching for alms daily, the Elder Belaṭṭhasīsa collected alms from a second street after eating his meal, and stored plain boiled rice so that he could enjoy the bliss of *jhāna* more continuously. The other monks complained of his behaviour and the Buddha laid down a training rule prohibiting the eating of food that had been stored.¹ However, since this event occurred before the rule was laid down, the Buddha declared that the Elder was free from blame, and praised his contentment regarding food, teaching the above verse.

The Undeiled Ones Are Free

4. *Yassāsavā parikkhīṇā, ābhāre ca anissito
Suññato animitto ca, vimokkho yassa gocharo
Ākāse'va sakuntānaṃ, padaṃ tassa durannayam.*⁹³
4. He whose corruptions are destroyed, is not attached to food, and has deliverance, which is void and signless, as his object — his path, like that of birds in the air, cannot be traced.

The Elder Anuruddha

The former wife of Anuruddha in a previous life was reborn as the deity Jālīnī in Tāvatiṃsa. Seeing the elder collecting rags for making robes, she hid

¹ It is allowable to store food in a monastery, but the monks cannot take it themselves to eat. The food must be offered by a lay person or novice after dawn and before midday on the day that it is to be used. The purpose is that a monk should reflect well over his food. A monk's livelihood depends on collecting alms. (*cf* verses 168-169).

some robes in a rubbish heap, so that he would find them. When it was time for making robes she urged the townsfolk to offer almsfood. When his supporters brought food in abundance, some monks unjustly blamed the Elder Anuruddha, saying that he was urging people to give so much to show off his influence. The Buddha said that the supporters' generosity was not due to any urging by the Elder Anuruddha. He added that the Arahants do not talk about requisites.

The Sense-Controlled Are Dear to All

5. *Yass'indriyāni samathaṅgatāni,¹ assā yathā sārathinā sudantā Pabīnamānassa anāsavassa, devā'pi tassa pibayanti tādino.*⁹⁴
5. He whose senses are subdued, like steeds well-trained by a charioteer, whose pride is destroyed, and who is free from the corruptions — such a steadfast one even the gods hold dear.

The Elder Kaccāyana

Sakka, the king of the gods, paid great reverence to the Elder Kaccāyana. Some monks accused Sakka of being partial. The Buddha reproved them and added that Arahants like the Elder Kaccāyana whose senses are well subdued, are dear to both gods and men.

Equanimous Like the Earth

6. *Pathavi samo no virujjhati, indakbilupamo² tādi subbato Rabado'va apetakaddamo, saṃsārā na bhavanti tādino.*⁹⁵
6. Like the earth, a balanced and well-disciplined person resents not. He is as steady as a city gate post. As a deep lake is unclouded by mud, saṃsāra does not arise for such a one.

The Venerable Sāriputta's Humility

Having spent the Rains at Sāvathi, the Venerable Sāriputta prepared to set out on tour. When the monks came to pay their respects he greeted them by name or clan. A certain monk bore a grudge because the elder didn't know his name. When the elder inadvertently brushed his robe against the ear of that monk his grudge grew into hatred. As soon as the elder left, he approached the Buddha to say that the elder had clouted his ear and departed without apologising. The Buddha sent for the elder to be called back. Knowing that there would be a lion's roar from the elder, the Elders Ānanda and Moggallāna assembled the monks to witness the occasion.

Questioned by the Buddha about the incident, the Venerable Sāriputta, without asserting his innocence, described his humble ways ever since he

¹ samathaṅ gatāni ² indakhilūpamo

became a monk. Remorse overwhelmed the erring monk, who confessed his offence to the Buddha. The Venerable Sāriputta accepted his apology and asked forgiveness if he has done any wrong. The Buddha praised the Venerable Sāriputta, comparing him to the unresenting earth.

Calm Are the Peaceful

7. *Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca
Sammadaññā vimuttassa, upasantassa tādino.*⁹⁶

7. Calm is his mind, calm his speech, calm his action, who, rightly knowing, is wholly freed, perfectly peaceful, and equanimous.

The Wise Novice

The Venerable Tissa lived at Kosambī. He asked his supporter for an attendant. He give his seven-year-old son to be a novice. The boy gained Arahantship even as his head was being shaved. After a fortnight, the elder decided to visit the Buddha. On the way they obtained lodging in a vihāra. The novice prepared the room for his teacher, but there was no time to find a room for himself. The elder told him to stay with him. The elder soon fell asleep, but the novice stayed awake sitting in meditation, as he knew that his teacher would fall into an offence if he slept a fourth night with a non-bhikkhu.¹ When he awoke, the elder used his fan to wake the novice whom he thought to be asleep, accidentally destroying his eye. When the novice presented the tooth-cleaning stick to the elder he did so with only one hand, holding the other over his blind eye. A novice should present things with two hands, so the elder asked him the reason, and the novice told him what had happened. The elder was stricken with remorse, but the novice showed no resentment at the carelessness of his teacher. Later, when the elder related to the Buddha what had happened, the Buddha told him not to blame himself, as it was just the fruit of the novice's past kamma. He explained that Arahants never cherish any grudge or ill-will towards anyone.

¹ Bhikkhu, one who lives by collecting alms. Usually translated as 'monk.' There are two stages to ordination: the Going Forth (*pabbajjā*) from household life to homelessness, and the higher ordination as a bhikkhu (*upasampadā*). A novice (*sāmaṇera*) takes the Three Refuges and Ten Precepts. A bhikkhu observes 227 precepts, one of which is not to sleep in the same room as one not fully ordained for more than three consecutive nights.

An Excellent Man is Not Credulous

8. *Assaddho*¹ *akataññū*² *ca, sandhicchedo*³ *ca yo naro Hatāvakāso*⁴ *vantāso*,⁵ *sa ve uttamapuriso*.⁶⁹⁷
8. The man who is not credulous, who knows the uncreated, who has cut off rebirth, who has destroyed all results, and expelled all desires, he is truly an excellent man.

The Wisdom of the Venerable Sāriputta

When thirty forest monks came to pay their respects, the Buddha asked the Venerable Sāriputta whether he believed that cultivating and maturing the five spiritual faculties (confidence, energy, mindfulness, concentration, and wisdom) could penetrate and culminate in the deathless. The Elder replied that he did not believe it. Since he was an Arahant he did not take it on faith in the Buddha. The monks talked among themselves that the elder had no faith in the Buddha. Then the Buddha explained that the Elder was blameless as he had realised it through his personal experience, so he did not need to have faith in the word of another.

Where Arahants Dwell is Delightful

9. *Gāme vā yadi vāraññe, ninne vā yadi vā thale Yatthārabanto vibaranti, taṃ bhūmirāmaṇeyyakam*.⁹⁸
9. Whether in a village or forest — in a valley or on a hill, wherever Arahants dwell — that spot is delightful.

¹ Taken at face value, this verse is very shocking, but the key words all have double-meanings. *Assaddho* literally means “without confidence” *i.e.* a non-believer, but here it means one who is not credulous.

² *Akataññū* means “ungrateful,” literally one who does not know what has been done for his benefit, but here it means one who knows (*aññū*) that which is not created (*akata*).

³ *Sandhicchedo* means one who cuts off the connection (of life), *i.e.* a bandit, a robber or murderer, but here it refers to an Arahant who won’t be reborn again.

⁴ *Hatāvakāso* means one who has ruined his life, but here it refers to the Arahant who has destroyed all future results.

⁵ *Vantāso* or *vantāsiko* is a kind of hungry ghost (*peta*) that feeds on vomit, but here means one who has ‘vomited’ or expelled all desire.

⁶ *Uttamapuriso* means the best of men, but could also mean “one who thinks that he is superior to others” *i.e.* a conceited person. You can imagine the shock effect the verse had on the minds of the thirty forest monks, who entertained doubts about the Venerable Sāriputta, if they thought what the Buddha was saying was:

“The ungrateful, faithless bandit, has ruined his life.

He eats what is vomited by others, yet thinks that he is superior.”

The Elder Revata

Revata, the youngest brother of the Venerable Sāriputta renounced the world while still a boy, and soon attained Arahantship with all the psychic powers. When the Buddha visited him with the Saṅgha he created magnificent dwellings. Some monks who visited later saw only a forest monk living in a thorny Acacia forest. When the monks later took meals at Visākhā's residence she asked about the Elder Revata's residence, and was given widely divergent descriptions. When she asked the Buddha, he commented on the attractiveness of the forests where the Arahants dwell.

Forests Are Delightful to the Passionless

10. *Ramaṇīyāni araṇṇāni, yattva na ramatī jano*
*Vītarāgā ramissantī, na te kāmagavesino.*⁹⁹
10. Delightful are the forests where worldlings find no joy;
 the passionless rejoice, as they seek no sensual pleasures.

The Woman

A monk was meditating in a pleasure park. A woman had arranged to meet a man there, but he did not turn up. As she was looking for him, she saw the meditating monk and tried to seduce him. The elder became aroused, but the Buddha, seeing the situation with his Divine Eye, projected himself before the monk and commented on the attractiveness of the forests where the passionless dwell. The elder attained Arahantship.

8 – Sahassa Vagga Thousands

Better Than A Thousand Useless Sayings

1. *Sabassam api ce vācā, anattapadasaṃhitā
Ekaṃ attapadaṃ seyyo, yaṃ sutvā upasammati.*¹⁰⁰
1. Better than a thousand sayings, comprising useless words,
is a single beneficial word, by hearing which one is pacified.

Tambadāṭhika the Executioner

A bloodthirsty villain joined a band of robbers and committed many crimes. When the robbers were caught they were sentenced to death, but no one was willing to execute them. The judges offered to spare the life of any robber who would execute all the others. Only Tambadāṭhika volunteered to do it. His life was spared, and he became the public executioner.

On the day that he was to die, he was about to start his breakfast when he saw the Venerable Sāriputta walking for alms. He thought, “I have done many evil deeds, I should make merit by offering rice gruel to this monk.” He invited the elder, invited him to sit down on the porch, worshipped him, offered the gruel, and stood fanning him. Seeing that the man was famished, the elder told him to eat, and called a man to fan him. Then he taught him the Dhamma. Seeing that he was unable to concentrate due to his remorse, the elder thought, “I will trick him,” and asked him whether he had wished to kill all those people, or whether another had made him do it. He replied that the king made him do it. Then the elder asked, “In that case, what evil have you done?”¹ This was sufficient to relieve his guilt, so that he could concentrate on the Dhamma talk. He gained a high stage of the knowledge of adaptation (*anuloma nāṇa*), died the same day, and was reborn in the Tusita heaven. When the monks were discussing his destiny, wondering where he had been reborn, the Buddha explained that his fortunate rebirth was due to the excellent advice of the Venerable Sāriputta.

Better Than A Thousand Useless Verses

2. *Sabassam api ce gāthā, anattapadasaṃhitā
Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammati.*¹⁰¹

¹ This is an interesting case of being economical with the truth to benefit another. In fact, Tambadāṭhika had done many unwholesome deeds prior to being caught, and even intentional killing to save one’s own life is unwholesome kamma. The elder asked his question in such a way that Tambadāṭhika thought he had done no wrong. The elder didn’t say he hadn’t done any wrong, which would have been untrue.

2. Better than a thousand verses, comprising useless words,
is a single beneficial line, by hearing which one is pacified.

Bāhiya Dārucīriya

A ship-wreck victim swam to the shore at the port of Suppāraka (north of Bombay) and saved himself. As he had lost his clothes, he covered himself with bark (Dārucīriya). The locals thought he was an Arahant, and because of their adulation, he soon came to believe it himself. In a former life, Bāhiya had been one of seven monks who, disenchanted with the corruption in the Saṅgha, had isolated themselves on a mountain ledge in a do-or-die attempt to attain the goal. The eldest attained Arahantship, and the second monk attained Non-returning, but Bāhiya and the other four monks¹ had died in the attempt after seven days.

The second monk, who was reborn in the Brahma realm, saw Bāhiya's plight, and came to advise him that he was not an Arahant, nor even on the path to Arahantship. He told him that the true Arahant, the Buddha, was dwelling at Sāvatti. At once, Bāhiya set off for Sāvatti, and with celestial help, he arrived the following morning, while the Buddha was on his almsround. The monks invited Bāhiya to rest while waiting for the Buddha to return. Bāhiya said that he could not rest without seeing the teacher, as he might die or the Teacher might die before they met, as life was uncertain. He sought out the Buddha and paid homage, taking a firm hold of his ankle, and asked him to teach the Dhamma. Seeing that Bāhiya was not yet quite ready to understand, the Buddha declined to teach the Dhamma, saying that it was not the right time as he was on his almsround. Bāhiya requested again, and again the Buddha said it was not the right time. However, when Bāhiya asked a third time, the Buddha saw that Bāhiya's mind was now equanimous, so he taught him this:

“Bāhiya, train yourself like this — when you see something, just know that you see it; when you hear something, just know that you hear it; when you cognise something, just know that you cognise it; when you know something, just know that you know it. When, Bāhiya, for you in the seen is merely what is seen... in the known is merely the known, then, Bāhiya, you will not be ‘with that.’ When, Bāhiya, you are not ‘with that,’ then, Bāhiya, you will not be ‘in that.’ When, Bāhiya, you are not ‘in that,’ then, Bāhiya, you will be neither here, nor beyond, nor in between the two. Just this is the end of suffering.”

¹ One was King Pukkusāti (see the *Dhātuvibhanga Sutta*, *M.iii.237*), the second was Kumāra Kassapa (see the *Vammika Sutta*, *M.i.142*), the third was Dabba Mallaputta (*Vin.i.142*, *Diṭṭhadosa Sikkhāpadam*), and the fourth was the wanderer Sabhiya (*Sn.91*, *Sabhiya Sutta*). Bāhiya's story is also told in the Bāhiya Sutta (*Ud.6*). At A.i.24, Bāhiya Dārucīriya is praised as the quickest to attain higher knowledge. His very rapid attainment of Arahantship was the fruit of his strong determination in the distant previous life during the time of Buddha Kassapa, when he died while striving for the goal.

As the Blessed One was teaching the Dhamma in brief, the mind of Bāhiya Dārucīriya was freed from all defilements without remainder. Shortly afterwards Bāhiya was gored to death by a cow. The Buddha told the monks to cremate his body and build a *stūpa* as Bāhiya had attained Arahantship.

Self-conquest is the Best Victory

3. *Yo ca gātbāsataṃ bhāse, anattbapadasaṃhitā
Ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammati.* **102**
4. *Yo sabassaṃ sabassena, saṅgāme mānuse jine
Ekañca jeyya attānaṃ, sa ve saṅgāmajuttamo.* **103**
3. Though one recites a hundred verses of meaningless words, better is a single true word, by hearing which one is pacified.
4. Though one should conquer a million men in battle, yet he is the noblest victor who has conquered himself.

The Elder Nun Kuṇḍalakesi

A millionaire's daughter fell in love with a robber. Her parents paid for his release, and she married him. He later took his wife to a cliff top intending to rob and kill her. She pleaded for her life to no avail. Pretending to embrace him one last time, she pushed him off the cliff. Fearing to return home, she became a nun with a group of wanderers. She soon mastered a thousand verses, and toured the country, defeating all-comers in debate. From her custom of challenging others to debate by planting a branch of the Rose-apple tree, she became known as “Jambuparibbājikā.” In time, she came to Sāvatti, and set up her branch challenging all to debate with her.

When the Venerable Sāriputta saw her Rose-apple branch, he asked some boys the meaning and, on being told, urged them to trample it. When she met the Venerable Sāriputta, he could answer all her questions, and he then put one that she couldn't answer: “What is the one?”¹ The elder told her she would have to enter the Order to learn the answer, so she became a nun, and attained Arahantship with analytical knowledge (*paṭisambhidā*) within just a few days.

The monks discussed how she had defeated a robber and, on hearing a few words of the Dhamma, had become an Arahant. The Buddha then spoke on the efficacy of words of truth and on the importance of self-conquest.

Self-conquest is Best

5. *Attā have jitaṃ seyyo, yā cā'yaṃ itarā pajā
Attadantassa posassa, nīccam saññatacārino.* **104**

¹ This question is answered in “The Novice's Questions” (*Khp.2*). “*Sabbesatta āharaṭṭhitikā* — All beings depend on nutriment.”

6. *N'eva devo na gandhabbo, na māro saba brahmunā
Jitam apajitam kayirā, tathārūpassa jantuno.*¹⁰⁵

- 5-6. Self-conquest is far greater than the conquest of others; neither a deity nor a celestial musician, nor Māra with Brahmā, can overturn the victory of one who is self-possessed and restrained.

The Gambler

A Brahmin asked the Buddha about the causes of loss. The Buddha replied, “Sleeping until sunrise, habitual idleness, being wrathful, a drunkard, squandering one’s wealth alone, seeking others’ wives, these lead to loss.” Knowing his motive for asking the question, the Buddha then asked the Brahmin how he earned his living. When he replied that it was by gambling, which resulted in both gain and loss, the Buddha explained that the best victory was self-conquest.

A Moment’s Honour to the Worthy is Best

7. *Māse māse sabassena, yo yajetha satam samam
Ekañca bhāvitattānaṃ, mubuttam api pūjaye
Sā y’eva pūjanā seyyo, yañce vassasatam butam.*¹⁰⁶

7. Though month after month with a thousand, one should make offerings for a hundred years, if just for a moment, one honours one who has perfected himself that is better than a century of sacrifice.

The Venerable Sāriputta’s Uncle

The Venerable Sāriputta’s maternal uncle used to donate monthly to the naked ascetics hoping to be reborn in the Brahma realm. The Venerable Sāriputta told him that neither he, nor his teacher, knew the way to the Brahma realm. The Venerable Sāriputta took him to the Buddha, who directed him onto the proper path.

Better Than A Century of Fire-sacrifice

8. *Yo ca vassasatam jantu, aggim paricare vane
Ekañca bhāvitattānaṃ, mubuttam api pūjaye
Sā y’eva pūjanā seyyo, yañce vassasatam butam.*¹⁰⁷

8. Though for a century one tends the sacred fire in the forest, if only for a moment one honours one who has perfected himself — that honour is better than a century of fire-sacrifice.

The Venerable Sāriputta’s Nephew

The Venerable Sāriputta’s nephew used to sacrifice an animal every month to tend the sacrificial fire, hoping for rebirth in the Brahma realm. The Venerable

Sāriputta told him that neither he, nor his teacher, knew the way to the Brahma realm. He took him to the Buddha, who taught him the right path.

Better Than Sacrificial Slaughter

9. *Yaṃ kiñci yiṭṭhaṃ va butaṃ va loke,
saṃvaccharaṃ yajetha puññapekko
Sabbam pi taṃ na catubhāgameti,
abhivādanā ujjugatesu seyyo.*¹⁰⁸

9. In this world whatever gift or alms a person seeking merit should offer for a year, all that is not worth a quarter of the reverence towards the upright which is excellent.

The Venerable Sāriputta's Friend

The Venerable Sāriputta's friend made an annual sacrificial slaughter at great expense. The elder took him to the Buddha who convinced him of the right kind of homage.

Blessed Are They Who Honour the Elders

10. *Abhivādanasīlissa, niccaṃ vuddhāpacāyino¹
Cattāro dhammā vadābanti, āyu vaṇṇo sukhaṃ balaṃ.*¹⁰⁹

10. For one who constantly honours and respects the elders,
four blessings increase — long-life, beauty, bliss, and strength.

Āyuvaddhana — Increase of Life

Two ascetics lived as companions depending on the city of Dīghalaṅghika. After forty-eight years, one returned to household life, took a wife, and started a family. When his son was born, he visited his former companion to pay his respects. The ascetic blessed him and his wife with the words, “Long-life to you,” but he did not bless his newborn son. On being asked the reason, the ascetic said that the boy would die within seven days, but the recluse Gotama might know how to prevent it. The father, as advised by the Buddha, erected a pavilion at the door of his house, and invited the monks to recite the Protection Discourses continuously for seven days and nights. On the last day, the Buddha himself came to recite the texts, and on the following morning blessed the child with long life, saying that he would live for a hundred and twenty years. The boy was given the name “Āyuvaddhana — increase of life.” When the monks discussed how the child gained long life through the Buddha's compassion, the Buddha spoke on the blessings that accrue to one who honours the worthy.

¹ vaddhāpacāyino

Better Than A Hundred Years

11. *Yo ca vassasataṃ jīve, dussīlo asamābīto*

*Ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyīno.*¹¹⁰

11. Though one lives a hundred years, immoral and uncontrolled, better is a single day's life if one is moral and meditative.

The Novice Saṃkicca

Thirty men became monks in old age and wished to retire to a certain forest to meditate. Foreseeing danger, the Buddha advised them to take the novice Saṃkicca.¹ A band of thieves, learning of their presence in the forest, approached them and demanded a monk to be given as a sacrifice. All of the monks volunteered to offer their lives, but Saṃkicca obtained their permission to sacrifice his life for the sake of the others, explaining that was the reason why the Buddha had sent him.

The bandits took him to their lair and made preparations to kill him. The novice attained to *jhāna*. The bandits' ringleader tried to execute him with his sword, but it just bounced off his neck. He tried again, but his sword shattered. He prostrated himself before the novice, begged for forgiveness, listened to the Dhamma, and asked to become a monk. All of the bandits did likewise. The novice gave them the going forth and returned to the other monks who were still meditating in the forest. He took leave of them and took his disciples to the Buddha, telling him what had happened. The Buddha spoke on the value of a virtuous life.

Better Than A Hundred Years

12. *Yo ca vassasataṃ jīve, duppañño asamābīto*

*Ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyīno.*¹¹¹

12. Though one lives a hundred years, unwise and uncomposed, better is a single day's life if one is wise and meditative.

Tree-stump Koṇḍañña

A monk, having attained Arahantship in a forest, was coming to see the Buddha. As he was tired he sat on a flat rock and entered *jhāna*. A large number of thieves, having plundered a village, were carrying their loot when they came up to the rock where the elder was meditating. Mistaking him for a tree stump

¹ His mother died suddenly before he was born. When her body was cremated, Saṃkicca was discovered to be still alive. He was taken home and cared for by his relatives. When he was seven years old he learnt the circumstances of his birth. Realising how fortunate he was to survive, he sought ordination at once from Venerable Sāriputta, and while his head was being shaved he attained Arahantship.

in the dark they piled their stolen goods over his head and slept. At dawn they took fright, thinking him to be a non-human being. He told them not to be alarmed. They asked for his forgiveness and he gave them the going-forth. He brought them to the Buddha. Hearing of their conversion, the Buddha praised a life of wisdom.

Better Than A Century of Laziness

13. *Yo ca vassasataṃ jīve, kusīto hīnavīriyo
Ekāhaṃ jīvitam seyyo, viriyam ārabhato dalhaṃ.*¹¹²
13. Though one should live a hundred years idle and inactive better is a single day's life if one makes an intense effort.

The Snake Slave Elder

A son of a reputable family in Sāvatti became a monk. Discontented with his progress he wanted to kill himself. When the monks caught a snake in the fire-house he offered to get rid of it. He tried to make it bite him, but it did not, even when he put his finger in its mouth. He told the monks that it was a harmless snake, but they disagreed. Then he took a razor to cut his own windpipe. At that moment he reflected on his flawless life, meditated, and attained Arahantship. He told the monks that he had intended to cut his own throat, but instead had cut off his defilements. They thought he was lying and told the Buddha, who said it was true. They asked why the snake didn't bite him, and why he became discontented.

The Buddha explained that in a previous life, the snake had been his slave, so it didn't bite him. (This is how he became known as the Snake-Slave Elder). In a previous life during the time of Buddha Kassapa when he had been a monk for twenty thousand years he had also become discontented. The monks wondered if it was possible to attain Arahantship so quickly. The Buddha spoke in praise of energetic striving, saying that it was possible for an energetic monk to achieve Arahantship within the lifting and dropping of the foot, but that a lazy monk could not achieve it within a hundred years.

Realising Impermanence is Best

14. *Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ¹
Ekāhaṃ jīvitam seyyo, passato udayabbayaṃ.*¹¹³
14. Though one should live a hundred years not understanding how all things arise and pass away, better is a single day's life if one sees how all things arise and pass away.

¹ udayavyayaṃ

The Elder Nun Paṭācārā

Paṭācārā was the daughter of a millionaire of Sāvatti. When she was sixteen she fell in love and ran away with a servant. They lived a simple life in a remote village. When she was pregnant she wished to return to give birth in her family home. Her husband refused, fearing that he would be severely punished. Eventually, she left secretly on her own. He found out, and caught up with her. She gave birth on the way, and so turned back. When she became pregnant a second time, all happened as before, but it started to rain. Her husband went to cut wood to build a shelter, but was bitten by a poisonous snake and died. Paṭācārā waited in vain for her husband to return. She gave birth to her second child, and had to endure the storm the whole night, protecting her children with her own body. In the morning, she found her dead husband.

She could do nothing but continue her journey, lamenting her loss. The river Aciravatī, which she had to cross, was in flood. Too weak to carry both children across at once, she left her little boy to wait on the bank, and carried her baby across, leaving it on the far bank. When she was halfway back, a hawk flew down to take her baby. She screamed at it, but it was too far away to be scared off. Her elder son, seeing his mother waving her arms, and hearing her shout, thought she was calling him. He jumped into the river, but was swept away by the current. Completely distraught now, she had to continue alone to Sāvatti.

When she arrived near her home, a certain man told her that her family home had been destroyed in the storm, and her parents and only brother had all perished, and were now being cremated. On hearing this, she went completely out of her mind. She lost her clothes, and as she wandered naked around Sāvatti, people pelted her with clods of earth and rubbish.

She arrived at Jetavana monastery, where the Buddha was teaching the Dhamma. When the Buddha addressed her as “sister,” she regained her sanity, and became ashamed of her nakedness. A man threw her his cloak, which she put on. The Buddha listened to the story of her grief, and taught her about the suffering of saṃsāra, how the water of the tears shed while grieving over loved ones throughout this infinite saṃsāra are greater than the water in the four great oceans, and how relatives are no protection for one still subject to birth and death. As she listened to the Dhamma, Paṭācārā realised nibbāna, gained Stream-winning, and asked to become a nun. From her patient and pleasant demeanour (*Paṭitā cārattā*) she became known as Paṭācārā.

Some time later, while she was washing her feet, she noticed how the water flowed away in three stages — some drops of water flowed and subsided close to her, some farther away from her, some still farther away. This induced her to meditate on impermanence. The Buddha saw her with his Divine Eye and,

projecting himself before her, uttered the above verse: “Though one should live a hundred years not understanding how all things arise and pass away...” At the conclusion of the verse Paṭācārā attained Arahantship.

Seeing the Deathless is Best

15. *Yo ca vassasataṃ jīve, aṇassamaṃ amataṃ padaṃ
Ekābaṃ jīvitamaṃ seyyo, paṇsato amataṃ padaṃ.*¹¹⁴

15. Though one should live a hundred years not seeing the deathless, better is a single day’s life if one sees the deathless.

The Elder Nun Kisāgotamī

A young mother named Kisāgotamī, lost her only child. As she had never come across an instance of death she carried the corpse on her hip believing the child to be ill and searching for a remedy. A wise man directed her to the Buddha who advised her to collect some mustard seed from a household where none had died. She got mustard seed at every house, but found no household where none had died. The truth gradually dawned upon her. When she returned, the Buddha taught her the Dhamma, and she became a nun.

One day she observed the flickering of a lamp and reflected on the impermanence of life. The Buddha projected his image before her and uttered this stanza comparing life to a flickering lamp.

On the conclusion of the verse, Kisāgotamī attained Arahantship with the supernormal faculties.

Realising the Dhamma is Best

16. *Yo ca vassasataṃ jīve, aṇassamaṃ dhammamuttamaṃ
Ekābaṃ jīvitamaṃ seyyo, paṇsato dhammamuttamaṃ.*¹¹⁵

16. Though one should live a hundred years not seeing the highest truth, better is a single day’s life if one sees the highest truth.

The Ungrateful Children

A wealthy widow had seven sons and seven daughters. At the request of the children, who promised to support her, she distributed her property among them. However, the ungrateful children neglected her. Greatly disappointed, she became a nun. Constantly she reflected on the Dhamma. The Buddha taught her the importance of the Dhamma and she attained Arahantship.

9 – Pāpa Vagga

Evil

Make Haste in Doing Good

1. *Abbittharetha kalyāṇe, pāpā cittaṃ nivāraye*
*Dandhañhi karoto puññam, pāpasmim ramatī mano.*¹¹⁶
1. Make haste in doing good, restrain your mind from evil, for the mind of him who is slow in doing good delights in evil.

The Brahmin with Only One Garment

A man and his wife had only one under garment each and only one upper garment between them. His wife went to listen to the Dhamma during the day, and the man went at night. While listening to the Buddha, he thought to offer his upper garment, but meanness overcame him. Throughout the night he battled with his thoughts. In the third watch of the night he mastered his meanness, and offered the garment, shouting, “I have conquered! I have conquered! I have conquered!”

King Pasenadi sent a man to ask about it, and hearing the reason, sent him a pair of garments. The man presented them to the Buddha. The king sent two pairs of garments, then four, then eight, then sixteen, but the man presented them all to the Buddha. Then the king sent thirty-two pairs, with a message to keep two pairs for himself. The man presented thirty pairs of garments to the Buddha, and kept two pairs for himself and his wife. Then the king sent two expensive blankets. The man set up one as a canopy in the Buddha's perfumed chamber, and one at his own house, where the monks took their meals. The next day, when the king visited the Buddha, he saw the canopy and made ‘A Gift of Fours’ to the man: four elephants, four horses, four thousand gold coins, four women, four men, four female slaves, and the income from four villages.

When the monks were talking about the wonderful results of the man's gift of a single garment, the Buddha explained that had he conquered his meanness in the first watch of the night, he would have received ‘A Gift of Sixteens,’ or had he done so in the middle watch, he would have received ‘A Gift of Eights.’ Saying this, he uttered the verse saying that one should make haste in doing good.

Do Not Do Evil Repeatedly

2. *Pāpañce puriso kayirā, na naṃ¹ kayirā punappunam*
*Na tambhi chandaṃ kayirātha, dukkho pāpassa uccayo.*¹¹⁷
2. If a person commits evil, let him not do it repeatedly;
he should not delight in it, for the accumulation of evil is painful.

¹ tam

The Elder Seyyasaka

The Elder Seyyasaka became discontented with the monk's life. His co-resident, the elder Lāḷudāyī, advised him to masturbate to relieve his sexual frustration. Then the Elder Seyyasaka fell into the same offence repeatedly. The Buddha reproved him and uttered the above stanza.

Do Good Again and Again

3. *Puññañce puriso kayirā, kayirā nam¹ punappunam
Tambi chandaṃ kayirātha, sukho puññassa uccayo.* **118**
3. If a person performs merit, let him do it repeatedly;
he should delight in it: for the accumulation of merit is blissful.

The Fried Corn Deity

A devout woman offered fried corn as alms to the Elder Mahākassapa. After being bitten by a snake, she died and was reborn in Tāvātimsa. Wishing to make more merit, she came early in the morning to clean the elder's hut. When he returned from alms early he saw who had been cleaning his hut, and ordered her to stop coming. She was upset, and stood crying. The Buddha heard her and consoled her, uttering the above verse, and the deity attained Stream-winning.

Good and Evil Are Known by Their Effects

4. *Pāpo pi passati bhadrāṃ, yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ, atha pāpo pāpāni passati.* **119**
5. *Bhadro'pi passati pāpaṃ, yāva bhadrāṃ na paccati
Yadā ca paccati bhadrāṃ, atha bhadro bhadraṇi passati.* **120**
4. Even an evil-doer sees good as long as evil doesn't ripen;
but when it bears fruit, then he sees the evil result.
5. Even a good person sees evil so long as good doesn't ripen;
but when it bears fruit then the good one sees the good result.

Anāthapiṇḍika the Chief Supporter

The millionaire Anāthapiṇḍika supported the Saṅgha so generously that he used the greater part of his fortune. A guardian deity of his house criticised him for his extravagant almsgiving, and advised him to devote himself more to his business. He banished the deity from his house and continued giving only cheap almsfood. Unable to find anywhere to live, the deity approached Sakka, who advised her to make amends. She recovered some buried treasure, and told some debtors to repay their loans. Anāthapiṇḍika became wealthy again, and the deity begged for forgiveness. Anāthapiṇḍika took her to the Buddha, who uttered these verses to show the results of both good and evil deeds.

¹ h'etam

Do Not Disregard Evil

6. *Māvamaññetha pāpassa, na maṃ taṃ¹ āgamissati.*
Udabindunipātena, udakumbhoṭi pūrati Bālo pūrati² pāpassa,
thokathokam pi ācinaṃ.¹²¹
6. Do not disregard evil, saying, “It will not come to me”; by the falling of drops even a water-jar is filled; likewise the fool, gathering little by little, fills himself with evil.

The Careless Monk

A certain monk left beds and chairs he had used outside so that they got damaged by the rain and white ants. When admonished by other monks he said it was nothing to worry about. This was reported to the Buddha. The Buddha admonished him and told him not to disregard even a slight wrong. He then laid down a training rule to put away beds and chairs before leaving.³

Do Not Disregard Merit

7. *Māvamaññetha puññassa, na maṃ taṃ āgamissati.*
Udabindunipātena, udakumbhoṭi pūrati
Dhīro pūrati⁴ puññassa, thokathokam pi ācinaṃ.¹²²
7. Do not disregard merit, saying “It will not come to me;” by the falling of drops even a water-jar is filled; likewise the wise man, gathering little by little, fills himself with good.

The Millionaire ‘Cat-foot’

On hearing the Buddha’s teaching on the benefits of giving alms and urging others to give, a wise layman invited the Buddha and the Saṅgha for the next day’s meal. He went from door to door urging everyone to give alms according to their means, inviting them to assemble the next day to prepare and offer the meal. At a certain shop, the wealthy owner, thinking that the layman should only offer what he himself could give, contributed a very small amount. Because of this, the wealthy shop-keeper became known as “Cat-foot.” The layman kept his frugal offerings to one side. The shop-keeper sent a servant to see what the layman did with his offerings, and the servant reported that the man had put a grain of rice or a bean in each of the pots of food being cooked.

¹ mantam ² pūrati bālo

³ Should any monk set a bed, bench, mattress, or stool belonging to the Community out in the open, or have it set out, and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed. (Pācittiya 14)

⁴ pūrati dhīro

The shop-keeper went to the alms offering the next day with the intention of killing the wise man if he should blame him. However, the wise man thanked all equally and wished them great happiness. The shop-keeper felt ashamed and asked the wise man for forgiveness. Hearing of this, the Buddha praised the benefit of even small gifts.

Shun Evil Like A Perilous Road

8. *Vāñijo'va bhayaṃ maggaṃ, appasattho mahaddhano
Visaṃ jīvitukāmo'va, pāpāni parivajjaye.*¹²³

8. As a merchant, with a small escort and great wealth, avoids a perilous route, as one who loves life avoids poison, even so should one shun evil things.

The Wealthy Merchant

A band of robbers tried, but failed, to gain entry to the house of a wealthy merchant. The merchant loaded five hundred carts and invited any monks who wished to accompany him to his destination, promising to provide their needs on the journey. When he stopped for a while at a certain place, the robbers sent a spy to find out when he would set out, and by which route, intending to waylay him. To protect the monks, a friend of the spy warned the merchant, so he changed his plans, then when he heard that the robbers had heard of his new plans, he decided to stay where he was. The monks left the merchant and returned to Sāvatti, and told the Buddha why they had returned. The Buddha urged the monks to shun even the slightest evil, and they all attained Arahantship.

No Evil Without Evil Intention

9. *Pāñimbi ce vaṇo n'āssa, bareyya pāñinā visaṃ
Nābbaṇaṃ visaṃ anveti, natthi pāpaṃ akubbato.*¹²⁴

9. If there is no wound on one's hand, one may carry poison. Poison does not harm one who has no wound. There is no evil for him who thinks no evil.

The Hunter Kukkuṭamitta

A rich man's daughter, who was a Stream-winner, fell in love with a hunter at first sight, and eloped with him. She gave birth to seven sons, and they all grew up and married.

One day, the Buddha saw that the hunter and his relatives were ready to realise the Dhamma. He went to the hunter's forest, left his footprint by one of the hunter's nets and went to sit under a tree. Finding his nets empty, and seeing the footprint, the hunter was angry. On finding the Buddha, he drew his bow to shoot him, thinking, "This monk released all of my animals." Due

to the Buddha's psychic power, he was unable to release the arrow or put down the bow, but stood rooted to the spot. Since he was late returning, his sons came looking for him, and thinking the Buddha must be their father's enemy, they also drew their bows, and also became rooted to the spot, unable to shoot or to put down their bows.

Then their mother came with her daughters-in-law, and seeing her husband and sons standing there, aiming their bows at the Buddha, she cried out, "Do not shoot my father." Hearing her pleas, the heart of the hunter softened, thinking, "So, this is my father-in-law" and the sons likewise thought, "This is my grandfather." They throw aside their bows, and asked for forgiveness. The Buddha taught them the Dhamma, and all fifteen family members attained Stream-winning.

The Buddha continued on his round for alms, and when he returned late, the Venerable Ānanda asked him where he had been. The Buddha related what had happened.

The monks discussed what these events, and wondered whether the hunter's wife had committed an evil deed by giving bows and arrows to her husband to go hunting. The Buddha explained that she was blameless as she just obeyed her husband and had no evil intention to kill any animals.

On another occasion, the monks discussed what the hunter's family had done in a previous life to gain nibbāna in this life, so the Buddha told this story of the past.

The Two Bankers

At one time the people constructed a pagoda for the relics of the Buddha Kassapa. When they came to the stage of making the jewelled casket for the relics they needed a huge amount of money. The village banker offered ten million if the people would appoint him as the president of their pagoda building association. Then the city banker offered twenty million. The village banker offered thirty million, but the city banker offered forty million. When the city banker offered eighty million the village banker thought, "I have only ninety million, but the city banker has four hundred million. If I offer ninety million I will be reduced to poverty." So he offered eighty million, and the services of himself and his wife and children as servants of the pagoda.

The people considered that was better than any amount of money, so they appointed him as their president, and completed the pagoda with the money they had raised. Although granted their freedom by the people, the family passed the remainder of their life in the service of the pagoda. After enjoying celestial bliss until the time of the Buddha Gotama, the wife of the village banker was reborn as the daughter of a millionaire of Sāvatti, and the banker was

reborn as a hunter. Thus due to their long association in the past, the young woman fell in love with the hunter at first sight.

“Through past association, or present advantage;
Affection springs up again, like a lotus in water.” (*Jā.ii.235*)

Their sons in the previous life were reborn as their sons, and their daughters-in-law were reborn and became their daughters-in-law in the present life again. By the merit of caring for the pagoda, they all attained Stream-winning.

Who Harms the Innocent Comes to Grief

10. *Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅganassa Tam eva bālaṃ pacceṭi pāpaṃ, sukhumo rajo paṭivātaṃ va khitto.*¹²⁵
10. Whoever harms a harmless person, one pure and innocent, upon that very fool the evil recoils like fine dust thrown against the wind.

Koka the Hunter

Koka hunted with dogs. On the way to hunt, he met a certain monk, and thought it was a bad omen. The hunter caught nothing the entire day. On his return he met the same monk, so he set his dogs on him. The monk climbed a tree to save himself. The hunter pierced the monk's feet with his arrows. As the monk was struggling in agony, his upper robe fell on the hunter, covering him. The dogs, thinking that the monk had fallen, tore their own master to pieces.

The monk later approached the Buddha and asked if he had done any wrong to cause the man's death. The Buddha cleared his doubts and described the evil consequences of harming an innocent person.

Birth Depends on Actions

11. *Gabbhaṃ eke uppajjanti, nirayaṃ pāpakammīno Saggam sugatino yanti, parinibbanti anāsavā.*¹²⁶
11. Some are born in a womb; evil-doers (are reborn) in hell; the virtuous go to heaven; the Arahants attain nibbāna.

The Elder Tissa and the Lapidary

For twelve years, the Elder Tissa visited the house of a lapidary, whose wife prepared alms for him daily. One day, King Pasenadi sent a precious gem with instructions to polish and pierce it. The lapidary had been handling meat, so the gem was smeared with blood. He put it in a basket and went to wash his hands. A pet heron smelt the blood and swallowed the gem. The lapidary, not finding the gem, asked the elder, who denied taking it. The lapidary suspected the elder so bound him, and beat him — ignoring his wife's pleas. Blood flowed

from the elder's head, nose, and ears. The heron came to drink the blood. The enraged lapidary kicked the bird hard, killing it. Then the elder revealed what had happened. The lapidary ripped open the heron's stomach, finding the gem. He begged the elder's forgiveness. The elder forgave him, saying that it was the result of his own kamma. The lapidary begged him to take alms in his house as usual, but the elder declined, vowing never to enter a house again.

The heron was reborn in the womb of the lapidary's wife. The elder soon died from his injuries and attained parinibbāna. When the lapidary died, he was reborn in hell. When his wife died, she was reborn in heaven. When the monks asked about their destinies, the Buddha said how actions determine rebirth.

Nobody Can Escape the Effects of Kamma

12. *Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa
Na vijjati¹ so jagatippadeso, yattbaṭṭhito mucceyya pāpakammā.*¹²⁷
12. Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from (the consequences) of one's evil deed.

Three Stories of Travellers

Three groups of monks came to visit the Buddha. On their way, one group saw a crow fly into a burning bundle of thatch, and get burnt to death.

A second group came by ship. When the ship was becalmed mid-ocean for several days, lots were drawn and the captain's beautiful young wife drew the short straw three times in succession. The captain ordered her jewels to be removed and to cast her overboard with a bag of ballast tied to her neck, so that he wouldn't have to hear her screams as she struggled. Sharks and turtles came at once, and consumed her body.

The third group of seven monks stayed in a cave overnight, but were trapped by a fallen boulder. They suffered severe hunger and thirst for seven days until the boulder could be removed. The travellers asked the Buddha the reason for these strange events, so he told these stories of the past:

Burning an Ox

The Buddha related how that crow, as a farmer in a previous birth, being unable to tame an ox, had wrapped it's body in straw and burnt it to death.

Drowning a Dog

A dog, who had been her husband in a previous life, followed a woman everywhere. Some youths teased her, and she drove the dog away with sticks

¹ vijjati

and stones, but it kept following her. She filled a vessel with sand, tied it with a rope to the dog's neck and drowned the dog in a pool.

Imprisoning an Iguana

The seven monks, born as cowherds in a previous life, had imprisoned an iguana in an anthill. They forgot about it for seven days, but released it and let it go when they remembered. They escaped falling into hell, but suffered from starvation for seven days in each of fourteen successive lives.

The Buddha added that no one is exempt from the consequences of his or her past evil deeds.

Death Cannot Be Overcome

13. *Na antalikkhe na samuddamajjbe, na pabbatānaṃ vivaraṃ pavissa
Na vijjati so jagatippadeso, yatthaṭṭhito¹ nappasabhettha maccu.* **128**
13. Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one will not be overcome by death.

King Suppabuddha Obstructs the Buddha

King Suppabuddha, Princess Yasodharā's father, hated the Buddha for two reasons: he had renounced his daughter, and having ordained his son, was hostile towards him.² King Suppabuddha blocked the way when the Buddha went for alms, and sat in the street drinking strong liquor. Though told repeatedly that the teacher had come, he refused to let him pass, saying that the Buddha was not older than himself. The Buddha turned back with the Saṅgha.

When asked by the Venerable Ānanda, the Buddha predicted that Suppabuddha would be swallowed up by the earth in seven days at the door of his own palace. When told of this by a spy, King Suppabuddha did everything he could to avert it, but died exactly as predicted by the Buddha, and fell into Avīci hell.

¹ Yatthaṭṭhitam

² The Buddha had no enmity for anyone, but he treated Devadatta in the way that he deserved, rejecting his request to hand over the leadership of the Saṅgha with harsh words, referring to Devadatta as spittle (i.e. as something that should be rejected).

10 – Daṇḍa Vagga

Punishment

Do Not Kill Nor Cause to Kill

1. *Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno*
*Attānaṃ upamaṃ katvā, na haneyya na ghātaye.*¹²⁹
1. All tremble at the rod. All fear death. Comparing others with oneself, one should neither kill nor cause to kill.

The Group of Six Monks

The group of seventeen monks prepared a dwelling. The group of six monks told them, “Go away, we are senior. This is ours.” They junior monks replied, “We saw it and prepared it first.” The group of six monks assaulted them so that they cried out in fear of their lives. On hearing of the incident, the Buddha laid down a training rule¹ and uttered the above verse.

Life is Dear to All

2. *Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyaṃ*
*Attānaṃ upamaṃ katvā, na haneyya na ghātaye.*¹³⁰
2. All tremble at the rod. Life is dear to all. Comparing others with oneself, one should neither hit nor injure others.

The Group of Six Monks

The group of six monks quarrelled again with the group of seventeen monks and made threatening gestures. On hearing of the incident, the Buddha laid down a training rule² and uttered the above verse.

Molest None

3. *Sukbakāmāni bhūtāni, yo daṇḍena vihimsati*
*Attano sukham esāno, pecca so na labhate sukhaṃ.*¹³¹
4. *Sukbakāmāni bhūtāni, yo daṇḍena na himsati*
*Attano sukham esāno, pecca so labhate sukhaṃ.*¹³²
3. Whoever, seeking his own happiness, harms with the rod other pleasure-loving beings, experiences no happiness hereafter.
4. Whoever, seeking his own happiness, harms not with the rod other pleasure-loving beings, experiences happiness hereafter.

¹ Pācittiya 74. Should any bhikkhu, angered and displeased, give a blow to another bhikkhu, it is to be confessed.

² Pācittiya 75. Should any bhikkhu, angered and displeased, raise his hand against another bhikkhu, it is to be confessed.

The Gang of Boys

While walking for alms, the Buddha saw a gang of boys beating a snake with sticks. He asked them what they were doing, and why.

They said that they were afraid of being bitten. The Buddha told them that if one desires happiness one should not harm other beings. One who harms other beings finds no happiness in future lives.

Speak Not Harshly to Anyone

5. *Māvoca pharusam kañci, vuttā paṭivadeyyu tam
Dukkbā hi sārāmbhakathā, paṭidaṇḍā phuseyyu tam.*¹³³

6. *Sace neresi attānam, kaṃso upabato yathā
Esa patto'si nibbānam, sārāmbho te na vijjati.*¹³⁴

5. Speak not harshly to anyone. Those thus addressed will retort. Painful is vindictive speech. Blows in exchange may bruise you.
6. If, like a cracked gong, you silence yourself, you have already attained nibbāna. No vindictiveness will be found in you.

The Elder Koṇḍadhāna

From the day that he ordained, a monk was followed by a female phantom wherever he went. He didn't see it, but others did. When they gave alms, they gave an extra portion saying, 'This is for your friend.' The reason for this lay in the past:—

The Goddess

In the time of the Buddha Kassapa, two monks were close friends. A certain goddess, wishing to test their friendship, created a female form when one of the monks stopped to relieve himself. When the other monk saw her, he accused his friend of breaking his vow of chastity, and refused to have anything more to do with him. The goddess became remorseful and confessed what she had done. The monks made up, but their friendship was never as close again. When the goddess died, she was reborn in Avīci hell, and at the time of Gotama Buddha she was reborn as a man, and went forth. Due to that previous evil kamma, wherever he went, the elder was followed by a female phantom, and was known as Koṇḍadhāna Thera.¹

Some monks urged Anāthapiṇḍika to drive the monk out of his monastery, but he said the Buddha would know about it. The monks said the same to Visākhā, but she gave the same reply. Then they reported the matter to the king, urging him to drive the monk out of his kingdom, lest he should bring reproach on the other monks. The king asked where the elder was staying, and went to make a thorough investigation for himself. Discovering that there was no woman,

¹ His name was Dhāna. A Koṇḍa is a gigolo.

but just a phantom, the king offered to provide the four requisites for him, as the elder might have difficulty otherwise. The monks who had reported the matter to the king, were angry, and abused the Elder Koṇḍadhāna, saying “You are immoral, now you are the king’s gigolo.” Until now he had said nothing, but this was just too much, so he retorted with similar abuse.

The monks reported him to the Buddha who summoned him. The Buddha explained the cause in the distant past and told him to be patient, saying it was better to be silent than to retaliate. Since the elder no longer had to walk for alms, or suffer abuse, he was soon able to gain concentration, and became an Arahant. Then the phantom image disappeared.

Decay and Death Are Universal

7. *Yathā daṇḍena gopālo, gāvo pājeti gocaram*
*Evam jarā ca maccū ca, āyum pājenti pāṇinam.*¹³⁵
7. As the herdsman drives his cattle to pasture with a staff,
 even so do aging and death drive out the lives of beings.

The Women Who Observed the Uposatha

In the house of Visākhā, women of varying ages observed the Uposatha. When she asked the eldest why they did so, they replied, “To get to heaven.” The middle-aged women said, “To escape the control of our husbands.” The young married woman replied, “To get children.” The unmarried women replied, “To get husbands while still young.” When Visākhā told the Buddha, he spoke about the brevity of life.

The Evil-doer Destroys Himself

8. *Atha pāpāni kammāni, karam bālo na bujjhati*
*Sebi kammehi dummedho, aggidaḍḍho’va tappati.*¹³⁶
8. When a fool does evil deeds, he does not see (their evil nature); by
 his own deeds a fool is tormented, like one burnt by fire.

The Python Ghost

While descending from Vulture’s Peak with the Elder Lakkhaṇa, the Elder Moggallāna saw a 25-league-long ghost in the form of a python, with its body engulfed in flames. When he smiled, the Elder Lakkhaṇa asked him why. The Elder Moggallāna said, “Friend, it is not the right time to ask this question. Wait until we are in the presence of the Teacher.” After they returned from almsround in Rājagaha, the Buddha confirmed that he had seen that same ghost on the night of his enlightenment. Asked the reason for his plight, he told this story:—

The Millionaire Sumaṅgala

In the time of the Buddha Kassapa, Sumaṅgala donated a lavish monastery to the Buddha. On his way to pay his respects one day, he saw a man spattered with mud, and said to himself, “This must be a burglar.” The thief bore a grudge and swore to get even. He burnt his fields seven times, cut off the feet of his cattle seven times, and burnt his house seven times, but was still not satisfied. He befriended the millionaire’s servant to find out what Sumaṅgala was most attached to. Learning that it was the Buddha’s dwelling place he had donated, the thief set fire to it while the Buddha was on almsround. When Sumaṅgala learned of this, he felt no more than a tinge of grief, but set to work at once to have it rebuilt, delighting in his good fortune in being able to spend even more in donating to the Buddha. When the robber heard about this he decided to kill him, but was unable to get an opportunity for seven days, as the millionaire was waiting upon the community of monks and the Buddha. After seven days, Sumaṅgala said to the Buddha, “Seven times my fields have been burnt, seven times my cattle’s feet have been cut off, and seven times my house has been burnt down, and now the Perfumed Chamber has been burnt down. I make over to that man the first fruits of this offering.” When he heard that, the robber felt great remorse, and begged for forgiveness. Sumaṅgala forgave him, and asked him why he had done it. Hearing why, he asked for forgiveness from the robber. The robber asked to be a slave in his house, but Sumaṅgala declined, and let him go his own way. As a result of his evil deed, the robber was born in Avīci hell, and then as the Python ghost on Vulture’s Peak.

Who Harms the Innocent Comes to Grief

9. *Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati*
*Dasannam aññataraṃ thānaṃ, kbippam eva nigacchati.*¹³⁷

10. *Vedanaṃ pharusam jāniṃ, sarīrassa ca bhedanaṃ*
*Garukaṃ vā pi ābādhaṃ, cittakkhepaṅca¹ pāpuna.*¹³⁸

11. *Rājato vā upasaggaṃ,² abbhakkhānaṅca dāruṇaṃ*
*Parikkhayaṅca³ nātinam, bhogānaṅca⁴ pabhaṅguraṃ.*¹³⁹

12. *Atha vāssa agārāni, aggi dābati pāvako*
*Kāyassa bhedā duppaṅño, nirayaṃ so’papajjati.*¹⁴⁰

9. He who harms with the rod the defenceless and innocent, soon will come to one of these states:

10-12. He will be subject to acute pain, disaster, bodily injury, grievous disease, loss of mind, oppression by the king, serious accusation, loss of relatives, destruction of wealth, or fire will destroy his house. On the dissolution of his body the foolish man will arise in hell.

¹ cittakkhepaṃ va

² upasaggaṃ

³ Parikkhayaṅcaṃ va

⁴ bhogānaṅcaṃ va

The Great Elder Moggallāna

The naked ascetics met and discussed the reason for their decline and the success of the Buddha. They blamed it on the psychic powers of the Elder Moggallāna, who visited heaven and hell, reporting on the results of good and evil deeds. They plotted to kill him, and having collected a thousand gold coins from their supporters, they hired a band of thugs to kill the elder. The thugs surrounded the elder's dwelling, but he escaped through the keyhole and went his way. For three months they were unable to catch him, but seeing that his past kamma had to give its fruit, the elder made no more attempt to get away. The thugs caught him and tore him limb from limb, pulverising his bones into tiny pieces. However, the elder was not dead yet, and wished to pay his final respects to the Buddha, so he used his psychic powers to reassemble his body, and went to pay homage to the Buddha. After performing miracles, and teaching the Dhamma, he went to attain parinibbāna at the black rock.

When King Ajātasattu heard of the elder's murder, he sent detectives to catch them. While drinking in a tavern, they argued about who had struck the elder. The detectives caught them, and brought them before the king. They confessed that the naked ascetics had hired them. They were arrested, and all were buried up to their necks. The ground was laid with straw and set on fire. Then the ground was ploughed up. When the monks discussed the elder's death, saying that he didn't deserve to die like that, the Buddha came and told them the following story of the elder's past life:

The Son Who Killed His Parents

In the distant past he was a youth who looked after his blind and aged parents, doing all the household chores himself. They said to him, "Son, you are wearing yourself out. We will bring you a wife." He said that he didn't need a wife, but they made the suggestion repeatedly, and finally brought him a wife.

For only a few days she looked after his parents, but soon was unable to bear the sight of them. She complained that she was unable to stay in the house with them. He paid no attention to her, so she scattered dirt and rice gruel here and there, pretending that they had done it. Eventually, she succeeded in dividing him from his own parents.

He told his parents that he would take them to visit relatives, and drove them in a cart through the forest. In the middle of the forest, he pretended that they were being attacked by robbers, and beat his own parents to death.

Due to that heinous crime, he suffered in hell for many hundreds of thousands of years, and was beaten to death in a hundred successive lives. In his final existence as the Elder Moggallāna he was also beaten to death.

Penances Cannot Purify Anyone

13. *Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā Rajo¹ jallaṃ ukkutikappadbānaṃ, sodhenti maccaṃ avitīṇṇa-kaṅkhaṃ.*¹⁴¹
13. Neither nakedness, matted locks, covering the body with mud, fasting, lying on the ground, dusting with soil or ashes, nor squatting on the heels, can purify a mortal who has not overcome doubt.

The Monk with Many Robes

On the death of his wife, a certain householder of Sāvatti went forth as a monk. He had a cell built for his own use, a fire-room, and a store-room, where he kept many requisites. He had food cooked to his own liking, and used many sets of robes. Other monks, seeing that he had so many requisites, reported this matter to the Buddha, who admonished him. He became angry and, discarding his upper robe, stood in only his lower robe. The Buddha pointed out the futility of outward austerities.

Not by Appearance Alone is One A Monk

14. *Alaṅkato ce'pi samaṃ careyya, santo danto niyato brahmacārī Sabbesu bhūtesu nidhāya daṇḍaṃ, so brāhmaṇo so samaṇo sa bhikkhu.*¹⁴²
14. Though gaily decked, if he lives in peace, (with passions) subdued, (and senses) controlled, certain (of the four Paths), perfectly pure, laying aside the rod towards living beings, a priest is he, a recluse is he, a monk is he.

Santati the King's Minister

After suppressing a rebellion, the minister Santati was honoured by King Pasenadi and treated like royalty for seven days. While riding on the king's elephant he saw the Buddha walking for alms, and bowed his head in respect. The Buddha smiled, and when Ānanda asked him why, he said that today Santati would attain Arahantship after hearing a verse of four stanzas, and would pass away while sitting cross-legged in the sky at a height of seven palm trees. The non-believers who heard this thought that the Buddha would be shown to have lied, while the believers marvelled at the supernatural powers of the Buddha, anticipating the predicted attainment of parinibbāna by Santati the minister.

Having sported in the water for the day, in the evening Santati took his seat in the theatre and straight away the dancing girl came to perform. Because she

¹ Rajo ca

had fasted for seven days, she fall dead while performing. Overcome with grief, Santati went to the Buddha, who taught him the Dhamma.

“Let there be nothing behind you; leave the future to one side.
Do not clutch at what is left in the middle;
then you will become a wanderer at peace.” (Sn v 955)

Santati attained Arahantship though finely dressed and adorned with jewels. After paying homage to the Teacher, sitting in the sky he related a story of his distant past, when ninety-one aeons ago he had gone about proclaiming the virtues of the Triple Gem. Then sitting cross-legged in the sky at a height of seven palm trees, he entered *jhāna*, meditating on the element of fire, and his body was spontaneously cremated. His relics floated down to earth like Jasmine flowers, and the Teacher caught them in a white cloth. He ordered a *stūpa* to be built over them.

The monks asked whether it was proper to call him a recluse or a priest. The Buddha, uttered the above verse, saying that it was proper to call his son either a recluse or a priest.

Modesty is Rare

15. *Hirñisedho puriso, koci lokasmim vijjati*
*Yo niddam¹ apabodheti,² asso bhadro kasām iva.*¹⁴³
16. *Asso yathā bhadro kasāniviṭṭho, Ātāpino samvegino bhavātha*
Saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca
Sampannavijjācaraṇā patissatā, jahissatha³ dukkham idaṃ
*anappakaṃ.*¹⁴⁴
15. (Rarely) is found in this world one who, restrained by modesty, avoids reproach, as a thorough-bred horse (avoids) the whip.
16. Like a thorough-bred horse touched by the whip, even so be strenuous and zealous. By confidence, by virtue, effort, concentration, investigation of the Dhamma, being endowed with knowledge and conduct, and constant mindfulness, get rid of this great suffering.

The Loin-cloth Elder

One day, the Venerable Ānanda saw a poor youth, whose only possessions were his loin cloth and a pot. He asked him whether life might not be better as a monk. The youth asked who would ordain him, and the elder agreed to do so. The youth hung his loin cloth and pot on the branch of a tree and became a monk. It was not long before he became fat and discontented with the monk's life. Then he went to the tree where he had hung his loincloth and pot, and admonished himself for being so stupid for wanting to go begging in just a

¹ nindam

² apabodhati

³ pahassatha

loin-cloth. He was content for a while, then again became discontent, so again he went to the tree. The third time this happened, some monks asked him where he was going. He replied that he was going to see his teacher. This time he gained Arahantship.

When the monks asked him why he didn't go to see his teacher any longer he replied that formerly he was attached to the world, so he went to his teacher, but now that he had cut off attachment to the world, he no longer need to go.

The monks reported what he had said to the Buddha, who confirmed that it was true, and uttered the above verse.

The Good Control Themselves

17. *Udakañhi nayanti nettikā, usukārā namayanti tejanam*
*Dāruṃ namayanti tacchakā, attānam damayanti subbatā.*¹⁴⁵

17. Irrigators lead the waters. Fletchers bend the shafts.
Carpenters bend the wood. The good control themselves.

The Novice Called Bliss

While she was expecting, his mother offered choice almsfood to five hundred monks with the Venerable Sāriputta. She named him Bliss (Sukha) because ever since his conception no one in her house had felt any pain. At the age of seven he wished to become a monk, so his mother asked the elder to ordain him. While going for alms he noticed irrigators, fletchers, and carpenters controlling inanimate things.¹ He thought, "Why should I not control my mind?" He turned back from almsround, meditated strenuously, and attained Arahantship. The Buddha commented on the benefits of self-control.

¹ Cf verse 80 where the novice is wise, here he is virtuous.

11 – Jarā Vagga Old Age

Seek the Light

1. *Ko nu bāso kimānando, niccam pajjalite sati
Andhakārena onaddhā, padīpaṃ na gavesatha.*¹⁴⁶
1. What is laughter, what is delight, when the world is ever burning?
Shrouded by darkness, would you not seek a light?

Visākhā's Companions

Visākhā once visited the Buddha accompanied by some women who, without her knowledge, had become drunk. They danced and sang before the Buddha. He used his psychic powers to create a darkness which brought them to their senses. The Buddha then uttered the above verse.

This Decorated Body is Foul

2. *Passa cittakatam bimbam, arukāyaṃ samussitam
Āturam babusaṅkappam, yassa natthi dhuvaṃ thiti.*¹⁴⁷
2. Behold this beautiful body, a mass of sores, a heaped-up (lump),
diseased, much thought of, in which nothing lasts, nothing persists.

Sirimā the Courtesan

A young monk fell in love with Sirimā, a beautiful courtesan. He was so obsessed that he could not eat the almsfood her servants had offered, and it remained rotting in his almsbowl. Unexpectedly Sirimā died. The Buddha told the king not to let her body be cremated, but to protect it from dogs. When it was worm-infested, he asked the king to beat a drum throughout the city to see if anyone wanted to take her body. No one wanted it at any price, though formerly men had paid a thousand to spend one night with her. When the young monk was told that the Buddha was going to see Sirimā he went there at once. Showing the worm-infested body to the monks and nuns, the Buddha spoke on the loathsomeness of the body.

Life Ends in Death

3. *Parijñam idam rūpaṃ, rogañilaṃ¹ pabbāṅguraṃ
Bhijjati pūṭisandeho, maraṇantañhi jīvitam.*¹⁴⁸
3. Thoroughly worn out is this body, a nest of diseases, perishable.
This putrid mass breaks up. Truly, life ends in death.

¹ rogañiddham

The Elder Nun Uttarā

According to her own wish, an old nun gave all of her almsfood to a certain monk on three consecutive days, though she had none left for herself. On the fourth day, seeing her trip and fall, the Buddha spoke on the fragile nature of life.

What Delight in Seeing White Bones?

4. *Yānimāni apatthāni, alābūn'eva¹ sārade*
Kāpotakāni aṭṭhīni, tāni disvāna kā rati. **149**

4. Like gourds cast away in autumn are these dove-hued bones.
What delight is there in looking at them?

Many Monks Who Over-estimated

Five hundred monks, having obtaining a meditation object meditated in the forest. Having obtained *jhāna*, they thought they had attained Arahantship, so went to pay respect to the Teacher. The Buddha told the Venerable Ānanda to send them to the cemetery to meditate. Lust arose in them on seeing freshly dead corpses, so they realised their error. Seated in his Perfumed Chamber, the Buddha sent forth radiance and uttered the above verse in admonition as if he was in front of them. They all attained Arahantship and then came to pay homage to him.

This Body is Made of Flesh and Blood

5. *Aṭṭhīnaṃ nagaraṃ katam, mamsalohitalepanaṃ*
Yattha jarā ca maccū ca, māno makkho ca obito. **150**

5. Of bones is (this) city made, plastered with flesh and blood. Herein are stored decay, death, conceit, and detraction.

The Nun Janapadakalyāṇī

Janapadakalyāṇī became a nun because her eldest brother (the Buddha) had renounced his kingdom to become a monk, his son Rāhula had become a monk, her own husband, Nanda, had become a monk, and her mother, had all gone forth. Due to her great beauty, she became known as Rūpanandā Therī. Hearing that the Buddha deprecated beauty, she avoided visiting him. However, hearing the lavish praise of the Buddha by the nuns and women devotees, she wished to see and hear the Buddha, so one day went with the other nuns, sitting behind them. The Buddha used his psychic powers to create a vision of a beautiful young woman fanning him. Rūpanandā was captivated by her beauty. The Buddha then caused the young woman to age gradually, slowly taking on the form of an old woman, then one dying in agony. Finally he made her body become a bloated corpse, pecked at by crows. Becoming thoroughly disgusted,

¹ alābūn'eva

Rūpanandā reflected that her own body was the same. Then the Buddha uttered the above verse and Rūpanandā gained Arahantship.

Righteousness Does Not Decay

6. *Jīranti ve rājarathā sucittā, atho sarīram pi jaraṃ upeti.*
*Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedaṃyanti.*¹⁵¹
6. Even ornamented royal chariots wear out. So too the body reaches old age, but the Dhamma of the Good does not age. Thus do the Good reveal it among the Good.

The Death of Queen Mallikā

While taking a bath, Queen Mallikā bent over to wash her legs. Her pet dog tried to have sex with her (*asaddhammasanthavaṃ kātuṃ ārabhi*). She remained there, enjoying the contact. King Pasenadi was able to see this from his window, so when she returned he called her an outcaste (*vasali*) and told her to go away. She told the king that the bathroom created illusions, and told him to go and stand in the bathroom while she looked through the window. He did so, and she told him that she saw him misbehaving with a she-goat. The king was simple-minded enough to believe this, but Mallikā was remorseful about deceiving him, and when she died she was reborn in Avīci hell, in spite of all the good deeds she had done, and her faith in the Buddha and his disciples.

After her death, the king went to see the Buddha, wishing to ask her place of rebirth, but the Buddha taught him the Dhamma and resolved that the king would forget to ask. On returning to the palace, the king realised that he had not asked, and resolved to ask the next day. For seven days, the same thing happened. On the eighth day, Mallikā was reborn in Tusita heaven. The Buddha went for alms to the palace, and sat down in the chariot hall. When the king asked, he said that Mallikā had been reborn in Tusita. Then asking the king about the royal chariots that belonged to his father and grandfather, he uttered the above verse.

One with Little Learning Lacks Wisdom

7. *Appassutāyaṃ puriso, balibaddo'va¹ jīrati*
*Mamsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.*¹⁵²
7. The man of little learning grows old like an ox.
 His flesh grows; but his wisdom does not.

The Elder Lāḷudāyi

This elder always used to recite the most inappropriate discourses when visiting householders. When monks reported this matter to the Buddha, he related a story of the past:—

¹ balivaddo'va

The Brahmin Youth Somadatta

At one time Somadatta was the son of a simple farmer. Somadatta was a favourite of the king. When one of his two oxen died, his father asked Somadatta to request another from the king. Somadatta thought, “If I ask the king myself, I will appear petty-minded” so he told his father to ask the king himself. However, as his father was so simple, he had to instruct him on court manners and exactly what to say. When the big moment came, his father asked the king to take his second ox as one had died, when he meant to ask him to give him one. The king smiled at the Brahmin's slip of the tongue, and said to Somadatta, “You must be having a great many oxen at home.” Somadatta diplomatically replied, “There will be as many as those given by you.” The king was pleased and gave him sixteen oxen, and many other gifts.

Saying, “At that time, Venerable Ānanda was the king, Lāḷudāyī was the Brahmin farmer, and I was Somadatta,” the Buddha uttered the above verse.

Craving is the Builder of this House

8. *Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisam
Gabakāraṃ¹ gavesanto: dukkha jāti punappunam.*¹⁵³
9. *Gabakāraka diṭṭho'si, puna gebaṃ na kābasi:
Sabbā te phāsukā bhaggā, gabakūtaṃ visankhataṃ
Visankhāragataṃ cittaṃ, taṇhānaṃ khayam ajjhaḡā.*¹⁵⁴
8. Through many births I wandered in saṃsāra, seeking, but not finding,
the builder of this house. Painful is repeated birth.
9. O house-builder! You are seen now. You will build no house again.
All your rafters² are broken. Your ridge-pole³ is shattered.
My mind has gone to the unconditioned.
Achieved is the destruction of craving.

A Joyful Utterance

Sitting at the foot of the Bo-tree, before the sun set, the Bodhisatta overcame the forces of Māra. In the first watch, he drove away the darkness that hides previous states of existence; in the middle watch, he acquired the divine-eye; and in the last watch, out of compassion for living beings, by contemplating Dependent Origination in direct and reverse order, at sunrise he obtained perfect enlightenment. Immediately after gaining enlightenment the Buddha uttered the above joyful verses of victory. He later told the Venerable Ānanda about it.

¹ Gahakārakaṃ ² Mental defilements: craving, *etc.* ³ Ignorance.

The Negligent Are Later Remorseful

10. *Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam
Jiṃṃakoñcā'va jhāyanti, khīṇamacche'va pallale.*¹⁵⁵
11. *Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam
Senti cāpātikhīnā'va,¹ purānāni anuttamaṃ.*¹⁵⁶
10. They who in youth have neither led the holy life, nor acquired wealth,
pine away like old herons at a pond without fish.
11. They who in youth have neither led the holy life, nor acquired wealth,
lie like worn-out bows, sighing after the past.

The Son of A Millionaire

A multi-millionaire's son with 800 million, married a woman with similar wealth, but due to drinking and bad company, he squandered all their wealth until reduced to begging. Seeing them, the Buddha smiled. When Venerable Ānanda asked why, the Buddha explained that he could have attained Arahantship, and his wife Non-returning if they had gone forth in youth. Had they gone forth in middle age, he would have gained Non-returning and his wife the path of Once-returning. If they had gone forth in old age, he would have gained Once-returning, and she would have gained Stream-entry. Then he uttered the above verse.

¹ cāpātikhittā'va

12 – Atta Vagga

The Self

Be Vigilant

1. *Attānañce piyaṃ jaññā, rakkheyya naṃ surakkhitaṃ
Tiṇṇam aññataram yāmaṃ, patijaggeyya paṇḍito.*¹⁵⁷

1. If one holds oneself dear, one should protect oneself well.

At least in one of the three ages of life a wise man should be vigilant.

Prince Bodhi's Story

On the completion of his palace, Prince Bodhi spread the floors with mats and carpets, inviting the Buddha and the Saṅgha for alms. When the Buddha arrived, the prince paid homage, took his bowl, and invited him in. However, the Buddha refused to enter, even when invited a third time. The Venerable Ānanda took one look at the Buddha, and told Prince Bodhi to roll up the carpets. Then Prince Bodhi led the monks into the palace and served the meal. After the meal, the prince asked the Buddha why he had refused to tread on the carpets. The Buddha asked him why he had laid them down. The prince said that he had done so thinking, “If I am destined to obtain a son or a daughter, the Teacher will step on these carpets.” The Buddha said that was the very reason why he did not step on them, explaining the cause in the past:

The Couple Who Ate Birds' Eggs

At one time a ship was wrecked in mid-ocean. The only two survivors were a man and his wife who clung to a plank. They landed on an island inhabited only by birds, and survived by eating the birds' eggs and young chicks. The Buddha explained that the reason they were destined to remain childless was because not even once, during their youth, middle-age, or old age, did they feel any remorse about eating the eggs. Then he uttered the above verse, advising that one should be heedful of the Dhamma, at least during one period of life.

Advisers Should Set A Good Example

2. *Attānam eva paṭhamam, patirūpe nivesaye
Ath'aññam anusāseyya, na kilisseyya paṇḍito.*¹⁵⁸

2. Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be defiled.

The Elder Upananda

The Elder Upananda was a skilled teacher, and went from monastery to monastery, teaching the Dhamma and greedily gathering any gifts offered to

him. One day he met two young monks who could not divide between themselves two robes and a costly blanket. The elder settled the dispute by giving a robe to each of them and taking the blanket for himself. The disgruntled young monks reported this to the Buddha. The Buddha told a story of the past, when two otters quarrelled over a fish, and a jackal divided it for them, taking the best portion for himself.

He admonished Upananda, consoled the young monks, and said that advisers should set a good example.

Act As You Instruct Others

3. *Attānaṃ ce tathā kayirā, yathaññāmanusāsati*

*Sudanto vata dametha, attā hi kira duddamo.*¹⁵⁹

3. As he instructs others so should he act. Fully self-controlled, he could control (others); for oneself is difficult to control.

Elder Tissa the ‘Striver’

The Elder Tissa urged the other monks to practise meditation diligently, then went to sleep. When they came into the monastery to rest, he woke up and chased them out to practise some more. They got no sleep, and were disgusted when they watched him and found out what he was doing. The Buddha advised instructors to act as they instruct others.

Self is One’s Refuge

4. *Attā hi attano nātho, ko hi nātho paro siyā*

*Attanā’va sudantena, nātham labhati dullabham.*¹⁶⁰

4. Oneself is one’s own refuge, what other refuge could there be?
With oneself well controlled one obtains a refuge hard to gain.

The Mother of Kumāra Kassapa

She was the daughter of a millionaire in Rājagaha, and as soon as she was old enough to think for herself, she asked to go forth as a nun. Her parents refused, and she was married as soon as she was old enough. While living with her husband, she soon got pregnant, but didn’t know it. With his permission, she went forth as a nun. When the nuns found out that she was pregnant, they took her to Devadatta, who was their teacher. He wanted to expel her, but she begged the nuns to take her to the Teacher. The Buddha summoned King Pasenadi, Anāthapiṇḍika and his son, and Visākhā, and gave instructions to the the Vinaya master, Venerable Upāli, to clear the nun of any blame. Visākhā drew a curtain around her, and examined her, computing the days and months since her going forth to establish her innocence. The Venerable Upāli announced her innocence in the assembly.

She gave birth to a son, and King Pasenadi adopted him. Having come of age, the boy learned who his mother was, and at once asked to become a novice, and was granted the going forth. After becoming a full bhikkhu, he obtained a meditation object from the Teacher, and retired to the Blind Man's Grove, where he attained Arahantship.¹ The nun could not give up her affection for her son. One day she met him on the street going for alms. She approached him with affection, but he spoke harshly to her. She abandoned her affection towards him and attained Arahantship. Hearing of her realisation the Buddha explained that the best refuge is oneself.

By Oneself is Evil Done

5. *Attanā hi² katam pāpam, attajam attasambhavam
Abhimatthati³ dummedham, vajiram v'asmamayaṃ maṇiṃ.* 161
5. By oneself is evil done; it is self-born, it is self-caused.
Evil grinds the unwise as a diamond grinds a hard gem.

The Lay Disciple Mahākāḷa

This devout layman, having listened to the Dhamma throughout the night, was washing his face at the monastery's pond in the morning. At that time, a thief who was being pursued, threw his stolen goods near him and fled. The owners, mistaking Mahākāḷa for the thief, beat him to death. When the young monks found his dead body, and reported it to the Buddha, they said that he did not deserve to die like that. The Buddha explained that it was due to his past evil kamma.

The Soldier and the Beautiful Wife

The king of Benares posted a soldier at a frontier town, with orders to escort travellers through a forest where there were robbers. One day, a man and his wife arrived. On seeing the man's wife, the soldier fell in love with her at first sight. In spite of the man's protests, he had the carriage turned back, and arranged for them to be lodged for the night. During the night, the soldier hid a precious jewel in the travellers' carriage, and made a noise as if thieves had broken in. In the morning he 'discovered' the theft, and sent his men to search for the thieves. When the man and his wife left in the morning, their carriage was searched, the gem discovered, and the headman of the village had the man led away and beaten to death. After the soldier died, he was reborn in hell, and during the Buddha's time he was reborn as Mahākāḷa.

Having told this story of Mahākāḷa's past life, the Buddha uttered the above verse.

¹ See the Vammika Sutta, Majjhimanikāya, Sutta 3.

² 'va

³ Abhimanthati

The Corrupt Ruin Themselves

6. *Yassa accantadussilyaṃ, māluvā sālam iv'otataṃ
Karoti so tathattānaṃ, yathā naṃ icchatī diso.*¹⁶²
6. He who is exceedingly corrupt, like a māluvā creeper strangling a sal tree, does to himself just what an enemy would wish.

The Elder Devadatta

The Buddha uttered the above verse concerning the evil nature of the Elder Devadatta, who had made several unsuccessful attempts to kill Him.

Evil is Easy to Do

7. *Sukarāṇi asādbhūni, attano abitāni ca
Yaṃ 've bitaṅca sādhuṅca, taṃ ve paramadukkaraṃ.*¹⁶³
7. Easy to do are things that are harmful to oneself, but to do what is beneficial and good is very difficult.

Devadatta Creates A Schism

While he was walking for alms in Rājagaha, the Venerable Ānanda met Devadatta, who announced that he would perform the Pātimokkha separately. When Venerable Ānanda reported this to the Buddha, he uttered the above verse.

Do Not Scorn the Noble

8. *Yo sāsanaṃ arabataṃ, ariyānaṃ dhammajivinaṃ
Paṭikkosati dummedho, diṭṭhiṃ nissāya pāpikaṃ
Phalāni kaṭṭhakass'eva, attaghātāya¹ phallati.*¹⁶⁴
8. The stupid man, who, on account of false views, scorns the teaching of the Arahants, the Noble Ones, and the Righteous, ripens like the fruit of the kāshta reed, only for his own destruction.

The Elder Kāla

The elder tried to dissuade his supporter from hearing the Dhamma from the Buddha, fearing that she would no longer take care of his needs. In spite of his attempts the woman went to see the Buddha. Hearing about this from her daughter he went to the Buddha and suggested that he modify his sermon and teach on charity and morality, as the woman was too stupid to understand anything more profound. The Buddha, knowing his evil intention, uttered the above verse.

¹ attaghaññāya

Purity and Impurity Depend on Oneself

9. *Attanā hi¹ kataṃ pāpaṃ, attanā saṃkilissati
Attanā akataṃ pāpaṃ, attanā'va visujjhati
Suddhi asuddhi paccattaṃ, n'āñño aññaṃ² visodbaye.***165**
9. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one purified. Purity and impurity depend on oneself. No one purifies another.

The Lay Disciple Cūlakāla

A devout layman, having listened to the doctrine throughout the night, set out on the road to Sāvathī. At that moment, a thief, who was being pursued, threw his stolen goods near him and fled. The owners of the goods beat him, thinking that he was the thief. Some prostitutes who were passing that way, saved him. He went and told the monks what had happened. When the monks told him about this, the Buddha uttered the above verse.

Strive for Your Spiritual Welfare

10. *Attadatthaṃ parattbena, bahunā'pi na hāpaye
Attadatthaṃ abbiññāya, sadatthapasuto siyā.***166**
10. For the sake of others' welfare, however great, let one not neglect one's own welfare. Clearly perceiving one's own welfare, let one be intent on one's own goal.

The Elder Attadattha

After the Buddha announced that he would pass away within four months, his disciples flocked from far and near to pay their last respects. Instead of joining them, a certain elder retired to his cell and meditated diligently. The other monks reported this to the Buddha. When asked about his conduct, the elder replied. "Lord, as you would be passing away soon I thought the best way to honour you would be by attaining Arahantship during your lifetime itself." The Buddha praised him for his exemplary conduct and remarked that one's own spiritual welfare should not be neglected for the sake of others.

¹ 'va

² n'āññomañño

13 – Loka Vagga

The World

Give Up Base Desires

1. *Hīnaṃ dhammaṃ na seveyya, pamādena na samvase
Micchādītṭhiṃ na seveyya, na siyā lokavaddhano.*¹⁶⁷

1. Do not serve mean ends, Do not live in heedlessness.
Do not embrace false views. Do not be a world-upholder.

The Young Monk

Visākhā's grand-daughter was serving the monks. On seeing her reflection in a water pot she laughed. A young monk looked at the reflection and also laughed. She said, "A skinhead is laughing." The young monk took offence at being called a skinhead,¹ and abused her. She started crying and told her grandmother. Visākhā and the elder monk were unable to pacify the young monk. The Buddha took his side, asking Visākhā if it was proper to call his disciples 'skinheads.' Then the Buddha uttered the above verse.

The Righteous Are Happy

2. *Uttittṭhe nappamajjeyya, dhammaṃ sucaritaṃ care
Dhammacārī sukhaṃ seti, asmiṃ loke parambi ca.*¹⁶⁸

3. *Dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care
Dhammacārī sukhaṃ seti, asmiṃ loke parambi ca.*¹⁶⁹

2. Do not be heedless in standing (for alms). Practice this righteous conduct well. One who practices rightly, lives happily in this world and the next.
3. Scrupulously observe (this) practice. Do not observe it unscrupulously. He who observes this practice lives happily both in this world and in the next.

King Suddhodana

When the Buddha visited his birthplace, Kapilavatthu, for the first time since his enlightenment, he performed a miracle to subdue the pride of his kinsfolk. As he taught the Dhamma, a shower of rain fell on them, and the Buddha related the Vessantara Jātaka to show that the same had happened before. Having worshipped the Buddha, his relatives departed, but not one of them invited him for the next day's meal. The king had food prepared, assuming that he would come there. The next day, the Buddha walked for alms in the city. His

¹ The text says a 'cut-head,' but 'skinhead' is the modern idiom.

father, King Suddhodana, who was mortified on hearing that his son was begging for alms, hastened to stop him. Thereupon the Buddha remarked that it was the custom of his lineage to seek alms from door to door, and uttered the above verses. On hearing the verse, the king attained Stream-winning.

Like A Bubble is this World

4. *Yathā pubbuḷakam¹ passe, yathā passe marīcikam
Evaṃ lokam avekkhantaṃ, maccurājā na passati.* **170**

4. Just as one would look upon a bubble, just as one would look upon a mirage — if a person thus looks upon the world, the king of death sees him not.

Five Hundred Vipassanā Monks

Not making much progress with their meditation, five hundred monks came to the Buddha to request a more suitable meditation object. Reflecting on a mirage and on bubbles of water, they attained Arahantship. Concerning their attainment, the Buddha uttered the above verse.

The Wise Are Not Attached to the World

5. *Ettha passathīmaṃ lokam, cittaṃ rājarathūpamaṃ
Yattha bālā visīdanti, natthi saṅgo vijānataṃ.* **171**

5. This world is like an ornamented royal chariot.
Fools flounder in it, but for the wise there is no attachment.

Prince Abhaya

Prince Abhaya was entertained royally as a reward for suppressing a rebellion. He was grief-stricken (just as in the story of the minister Santati, verse 142) on witnessing the death of a dancer, and sought consolation from the Buddha. The Buddha consoled him and uttered the above verse.

The Heedful Illuminate the World

6. *Yo ca pubbe pamajjitvā, pacchā so nappamajjati
So imaṃ lokam pabhāseti, abbhā mutto'va candimā.* **172**

6. Whoever was heedless before and afterwards is not; such a one illuminates this world like the moon freed from clouds.

The Sweeping Monk

A monk was constantly sweeping the rooms of the monastery. He criticised the Elder Revata who was always meditating. The elder advised him to sweep the monastery before almsround, and to spend the day in meditation, sweeping

¹ bubbulakam

again in the evening if he wished. He followed this advice and in due course attained Arahantship. When rubbish started to accumulate, the other monks asked him why he didn't sweep any more. The elder replied that he was no longer heedless, therefore he didn't spend all his time sweeping. The monks wondered if he had attained Arahantship and told the Buddha what he had said. Concerning his change of attitude, the Buddha uttered the above verse.

Evil Can Be Erased by Good

7. *Yassa pāpaṃ kataṃ kammaṃ, kusalena piḍḍiyāti¹
So imaṃ lokam pabbāseti, abbhā mutto'va candimā.*¹⁷³
7. Whoever, by a good deed, covers the evil done, such a one illuminates this world like the moon freed from clouds.

The Elder Aṅgulimāla

As related in the Aṅgulimāla Sutta of the Majjhimanikāya, Aṅgulimāla was a notorious murderer. One day, after the meal, the Buddha set out to meet him. Though cowherds, goatherds, and farmers warned him not to go on, the Buddha continued walking. On seeing the Buddha, Aṅgulimāla chased him, intending to kill him. However, though he ran as fast as he could, he was unable to catch up with the Buddha, who was only walking. He was amazed that though he could catch an elephant, a horse, a chariot, or a deer, he could not catch up with the Buddha. He stopped, and called out, "Stop recluse!" The Buddha replied, "Aṅgulimāla, I have stopped. You should also stop." Aṅgulimāla thought, "These recluses who are sons of the Sakyans speak the truth, and are avowed to the truth. I will ask the meaning of this." So he asked the Buddha what he meant. The Buddha explained that he had stopped killing and injuring living beings while Aṅgulimāla had not. Aṅgulimāla throw away his sword, worshipped the Buddha, and begged for the going forth. The Buddha said, "Come Monk" and took the new monk back to Sāvathī.

King Pasenadi, having heard many complaints about Aṅgulimāla, set out with five hundred soldiers to capture him. On the way he stopped to pay respects to the Buddha who asked him if he had quarrelled with King Bimbisāra, or the Licchavis, or another minor king. The king replied that he was going to capture Aṅgulimāla. Then the Buddha asked the king what he would do to Aṅgulimāla if he had gone forth as a monk, and was dwelling virtuous and well-behaved. The king replied that he would pay homage and support him, but how could such an evil person become so virtuous? Then the Buddha stretched out his right hand, pointing to Aṅgulimāla who was sat nearby. The king became afraid, trembling, and horrified. The Buddha told him not to be alarmed, and the king

¹ piṭiyati

paid homage to Aṅgulimāla, asked him who his father and mother were, and offered to provide the requisites for him.

Later, Aṅgulimāla attained Arahantship and passed away, attaining parinibbāna. The monks wished to know how such a murderer could have become an Arahant. In reply the Buddha uttered the above verse.

Blind Is This World

8. *Andhabbhūto¹ ayaṃ loko, tanuk'ettha vipassati
Sakuṇo jālamutto'va, appo saggāya gacchati.*¹⁷⁴

8. Blind is this world. Few are those who see clearly.

As birds escape from a net, few go to a blissful state.

The Weaver's Daughter

One day, after being invited for the meal at Āḷavi, in his thanksgiving sermon the Buddha taught about the uncertainty of life and the certainty of death. He advised the people to meditate constantly on death, otherwise when death comes one will be afraid and scream like someone who sees a poisonous snake. However, if one meditates constantly on death, one is not afraid, like someone who sees a snake when armed with a stick. Having heard the discourse, the people soon resumed their normal business, but the sixteen-year-old daughter of a weaver took his teaching to heart because her own mother had recently died. Heedful of his advice, she meditated constantly on death for three years.

Seeing that she was now ready to realise the Dhamma, the Buddha set off again for the Aggāḷava Vihāra at Āḷavi. When he arrived, the people of Āḷavi invited him for alms, but after the meal the Buddha sat and waited in silence, thinking, "The one for whose benefit I came is not yet here." The girl's father had told her to fill the shuttle with thread for a cloth he was weaving, so she was working hard in the spinning shed when she heard that the Buddha had come. Having completed her allotted task, she decided to pay respects to the Buddha first before going to give the shuttle to her father.

Seeing her come, the Buddha looked at her, so she put down her basket, approached the Buddha, paid homage and stood up. He asked her, "Young girl, where have you come from?"

She replied, "I do not know, Lord."

Then he asked her, "Young girl, where are you going?"

She replied, "I do not know, Lord."

Then he asked, "Do you not know?"

"I know, Lord," she replied.

"Do you know?" the Buddha asked again.

¹ Andhibhūto

“I do not know, Lord” she replied.

Many people in the audience were annoyed and murmured, “This girl just says whatever she likes. Why doesn’t she say that she came from the spinning shed, and is going to the weaving shed?”

The Buddha silenced them and asked her why she had answered “I do not know” when asked where she had come from. She explained that since he knew that she had come from the spinning shed, he must be asking her if she knew from which existence she had come to take rebirth in this one, so she answered “I do not know.”

The Buddha praised her answer and asked her why she had said “I do not know” when asked where she was going. She explained that he knew she was going to the weaving shed, so he must have been asking her if she knew to which existence she was going after death, so she replied, “I do not know.”

The Buddha praised her answer a second time, and asked her why she had answered “I know” when asked “Do you not know?” She explained that she knew she was going to die, so she replied “I know.”

The Buddha praised her answer a third time and asked her why she had said, “I do not know” when asked “Do you know?” She explained that she did not know when she would die, so she replied, “I do not know.”

Praising her answer a fourth time, the Buddha addressed the crowd saying that not one of them had understood. Then the Buddha uttered the above verse and the girl attained Stream-winning.

She picked up the shuttle and went to her father, who had fallen asleep at the loom. Hearing her come in, he woke up and pulled the loom. A heavy beam struck the girl’s chest and she died on the spot. Grief-stricken, her father came to the Buddha, who told him not to grieve as the ocean of tears that he had shed throughout saṃsāra at the death of beloved daughters was bigger than the four great oceans. The man asked for the going forth, and soon attained Arahantship.

The Wise Escape From this World

9. *Haṃsādiccapathe yanti, ākāse yanti iddhiyā
Nīyanti dhīrā lokambā, jetvā māraṃ savāhinim*¹.175

9. Swans wing along on the path of the sun. Mystics go through air by psychic powers, The wise are led away from the world, having conquered Māra and his host.

Thirty Foreign Monks

Some monks living in a foreign country came to see the Buddha and, having heard the Dhamma, attained Arahantship with psychic powers. They departed

¹ *savāhanam*

by flying through the air. The Venerable Ānanda, who had seen them enter, waited outside for some time before entering to attend on the Buddha. He asked the Buddha by which way route they had left. At that moment some swans flew by. The Buddha said that they had attained Arahantship after listening to the Dhamma. He added that whoever had well developed the four bases of success (*iddhipāda*) could fly through the air like swans.

There is No Evil A Liar Cannot Do

10. *Ekam dhammam atitassa, musāvādissa jantuno
Vitīṇṇaparalokassa, natthi pāpaṃ akāriyam.*¹⁷⁶

10. A liar who has transgressed the one law, and is indifferent to the other world — there is no evil they cannot do.

Ciñcamāṇavikā, the Brahmin Woman

As the Buddha's following grew, that of other ascetics diminished. They plotted together to bring discredit to the Buddha. They asked a beautiful young woman called Ciñcamāṇavikā, the daughter of a Brahmin, to bring blame on the Buddha.

When people were returning from the Jeta grove in the evening she went in the opposite direction, dressed up and wearing perfumes, saying that she was going to see the recluse Gotama. She stayed overnight nearby, and in the morning, when the people were going to offer alms, she returned telling them that she had stayed the night in the monastery. After four months she pretended to be pregnant. After eight months she tied up a plank with cloth under her clothes and publicly blamed the Buddha for her condition, asking what arrangements he had made for her. The Buddha replied that only the two of them knew the truth of the matter, and she agreed. Sakka sent four devas as mice to bite through the string so that the plank fell down, cutting off her toes. The people beat her, spat at her, and drove her away. As she ran, the earth opened up and swallowed her, and she fell into Avīci hell. Concerning her false accusation, the Buddha uttered the above verse.

Misers Are Not Happy

11. *Na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ
Dhīro ca dānaṃ anumodamāno, ten'eva so hoti sukhi parattha.*¹⁷⁷

11. Misers do not go to celestial realms. Fools do not praise generosity. The wise rejoice in giving and thus become happy.

The Incomparable Almsgiving

King Pasenadi and the people competed in offering alms to the Buddha and the Saṅgha, each trying to outdo the other. Finally, with the help of Queen

Mallikā, the king offered an incomparable almsgiving, spending 140 million, that the people couldn't improve on. One minister was displeased about it and another was full of joy. Regarding their opposing attitudes, the Buddha addressed the above verse to the King.

Stream-winning is Better Than Sovereignty

12. *Pathabyā ekarajjena, saggassa gamanena vā
Sabbalokādhipaccena, sotāpattiphalam varam.* **178**
12. Better than absolute sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds, is the Fruit of a Stream-winner.

Kāla, the Son of Anāthapiṇḍika

Anāthapiṇḍika's son, Kāla, had no interest in the Dhamma. Anāthapiṇḍika offered him 100 gold coins if he would observe the Uposatha. His son did so, but didn't listen to the Dhamma. Then Anāthapiṇḍika offered him a thousand if he would learn a single verse. The Buddha taught him the Dhamma in such a way that he had to thoroughly understand the meaning of the verse before he could remember it, and in so doing he became a Stream-winner. When the Buddha came to Anāthapiṇḍika's house for alms, Anāthapiṇḍika offered the money to Kāla, but he refused it. Then the Buddha commented on the superiority of Stream-winning over all worldly possessions.

14 – Buddha Vagga

The Buddha

The Buddha Cannot Be Fathomed

1. *Yassa jitaṃ n'āvajjīyati, jitaṃ yassa¹ no yāti koci loke
Taṃ Buddham anantaḡocaraṃ, apadaṃ kena padena nessatha.* **179**
 2. *Yassa jālinī visattikā, taṃbā natthi kubiñci netave
Taṃ Buddham anantaḡocaraṃ, apadaṃ kena padena nessatha.* **180**
1. Whose victory is not turned into defeat, no conquered (passion) of his in this world follows him — that trackless Buddha of infinite range, by which way will you lead him?
 2. Him in whom there is not that entangling, embroiling craving to lead (to any life), him the trackless Buddha of infinite range — by which way will you lead him?

The Daughters of Māra

The Brahmin Māgaṇḍiya living in the country of Kuru had a beautiful daughter named Māgaṇḍiyā. Many wealthy Brahmins wanted her as a wife, but Māgaṇḍiya rejected them all, thinking them not good enough for his daughter. One day, on seeing that Māgaṇḍiyā and his wife would benefit, the Buddha took his robes and almsbowl and went to the place outside the village where the Brahmin worshipped the sacred fire. On seeing the Buddha, Māgaṇḍiya thought, “This man is good enough for my daughter.” He told the Buddha about his beautiful daughter and offered to give her as his wife, asking him to wait there while he went to fetch her. The Buddha said nothing, but left his footprint and went to stand somewhere else. Māgaṇḍiya returned with his wife and daughter, followed by many people. Māgaṇḍiya’s wife read the footprint and said that it was the footprint of someone free from passion. Māgaṇḍiya told his wife that she “saw crocodiles even in a drop of water,” and added that the Buddha had already accepted his proposal. She repeated her claim, but he told her to be silent. On seeing the Buddha, the Brahmin approached him and offered his daughter to him. Without saying, “I have no need of your daughter,” the Buddha asked Māgaṇḍiya to listen to what he had to say, and he consented.

The Buddha related the story of his renunciation, his six years of struggle with ascetic practices, his enlightenment at the foot of the Bodhi tree, and the attempt to seduce him by the three daughters of Māra.² They promised to be

¹ Jitamassa

² They were named “Craving (*taṃbā*),” “Discontent (*arati*),” and “Lust (*rāga*)” and tried to seduce the Buddha in the fifth week after his enlightenment while he was seated at the root of the Ajaḡalanigrodha tree. Some say that these are inner conflicts,

his slaves, but he said nothing and did not even look at them. They then tried manifesting in the guise of women of different ages and appearances, but to no avail. When the Buddha uttered the above two verses the daughters of Māra vanished.

The Buddha concluded by saying to Māgaṇḍiya, “Formerly, I had no sexual desire even for the pure bodies of those celestial women. Your daughter’s body is like a vessel full of thirty-two impure things, painted beautifully on the outside. I would not touch it even with my foot.” Hearing this discourse, Māgaṇḍiya and his wife both gained Non-returning.¹

Buddhas Are Dear to All

3. *Ye jhānapasutā dhīrā, nekkhammūpasame ratā
Devā’pi tesam pibayanti, sambuddhānaṃ satīmatam.*¹⁸¹
3. The wise ones who are intent on meditation, who delight in the peace of renunciation, such mindful Fully Enlightened Buddhas even the gods hold dear.

The Sandalwood Almsbowl

A millionaire of Rājagaha found a large piece of red sandalwood while bathing in the Ganges, and had it made into an almsbowl. Then he had it set up on strings between bamboo towers over his house and challenged any recluses to take it down with their psychic powers. The heretics, who had no powers, pretended that they were too modest to exhibit their powers, and tried various schemes to get it given to them. After a week, the Elders Moggallāna and Piṇḍolabhāradvāja overheard some gamblers talking about the bowl and saying that there were no Arahants in the world. Piṇḍolabhāradvāja urged Moggallāna to take it down. Moggallāna told Piṇḍolabhāradvāja to take it, so the elder used his powers to lift the thirty-mile-wide flat rock to cover the entire city of Rājagaha. The people were terrified, so the elder split the rock with his

but in my view they were deities of the Paranimmitavasavattī Devaloka where Māra resides. If the former, then how could we explain why the Buddha had thoughts of craving, discontent, or lust after his enlightenment? Māra tried to obstruct the Buddha throughout his life, both before and after his enlightenment.

It is only natural for those addicted to sensual pleasures to oppose those who are not, and who recommend renunciation. Those who have renounced pleasures may still have some lingering desires and doubts, but those who have eradicated all desire would have no doubt that being free from craving was blissful, and they would have no trace of hankering.

¹ Māgaṇḍiya’s daughter Māgaṇḍiyā, however, conceived a grudge against the Buddha and later plotted to murder Sāmāvātī, who was a devout disciple of the Buddha. See the Commentary to vv.21-24.

toe, set it back in its rightful place, then descended onto the roof of the millionaire's house. The man paid homage, had the bowl fetched, and offered almsfood. The Elder returned with the bowl to the monastery. The people pestered him to perform miracles so that there was an uproar at the monastery.

The Buddha asked the Venerable Ānanda the reason, and then summoned the Elder Piṇḍolabhāradvāja. The Buddha rebuked the Elder Piṇḍolabhāradvāja severely¹ for exhibiting his powers, had the bowl broken up and pounded into paste, then laid down a training rule prohibiting monks from displaying their powers. Hearing of this, the heretics made the most of it, saying that henceforth they would only exhibit their powers together with the Buddha.

King Bimbisāra told the Buddha about this, and the Buddha said that he had laid down the rule for his disciples, not for himself. He promised to perform a miracle in four months' time at Sāvatti on the full moon day of Āsāḥi. The heretics knew that they were lost, but followed the Buddha to Sāvatti saying that he was trying to run away from them.

In due course the Teacher arrived at Sāvatti. The heretics collected money and built a pavilion where they said they would perform miracles. King Pasenadi approached the Blessed One and offered to make him a pavilion. The Buddha declined, saying that Sakka would make him a pavilion. On being asked where he would perform a miracle the Buddha said that he would do it at the foot of the Kaṇḍa mango tree. The heretics had every mango tree for miles around uprooted.

On the day of the full moon the Teacher walked for alms, and Kaṇḍa the king's gardener offered him a mango. The Venerable Ānanda made a mango drink for the Teacher, and after his meal the Teacher asked Kaṇḍa to plant the mango seed right there. When the teacher washed his hand and poured the rinsing water onto that spot, a mango tree fifty cubits high sprang up right away fully laden with fruit. The monks ate their fill, and other men came to enjoy the fruit, throwing some at the heretics, blaming them for destroying all the mango trees in the district. Then Sakka ordered the wind god to blow, scattering the heretics' pavilion, covering them with dust until they looked like red ants, and they fled in all directions. Purāṇa Kassapa committed suicide by drowning himself in the river and was reborn in Avīci hell.

Sakka created a jewelled walking path in the sky stretching from the eastern horizon to the western horizon. By the time that the shadows of evening had lengthened, a huge crowd had assembled. The Teacher came out of his perfumed chamber and stood on the terrace. Then Gharāṇī, a female lay disciple, asked

¹ Since Piṇḍolabhāradvāja was an Arahant, one assumes that the very severe reprimand given to the elder was directed at those like Devadatta who would come afterwards, and who might perform psychic feats for less noble motives.

permission to perform a miracle, but the Teacher declined her offer. Other lay disciples, novices, nuns, and monks did likewise, up to the Elder Moggallāna, but the Teacher, after acknowledging their ability, declined all of their offers saying that this basket of flowers was prepared only for him, and that no one else could bear this burden. Then the Teacher stepped onto the jewelled walking path and, pacing up and down, performed the Twin Miracle, emitting streams of fire and water simultaneously from each pore of his body. Then as he paced up and down he taught the Dhamma to the assembly, and seeing no one able to ask suitable questions, he created a double to ask questions to which he replied. Two hundred million in the vast crowd gained Stream-winning on that occasion. Then the Buddha reflected on what previous Buddhas had done after performing the Twin Miracle, and seeing that they had all ascended to Tāvātimsa to teach the Abhidhamma, he did the same.

Teaching the Abhidhamma

The Buddha went to the Tāvātimsa heaven to expound the Abhidhamma to the devas. His mother, who was reborn as a deva in Tusita heaven, came there to listen to the Abhidhamma. Each day, the Venerable Sāriputta related what he had taught to the audience at the Jetavana monastery. At the end of three months when the Buddha returned to earth accompanied by the devas, the Venerable Sāriputta remarked that even the devas seek the guidance of the Buddha. Thereupon the Buddha uttered the above verse.

The Good Are Rare

4. *Kiccho manussapaṭilābho, kicchaṃ macchāna jīvitam*
*Kicchaṃ saddhammasavanam, kiccho buddhānam uppādo.*¹⁸²

4. Rare is birth as a human being. Hard is the life of mortals. Hard is the hearing of the Sublime Truth. Rare is the appearance of the Buddhas.

Erakapatta Nāga

During the time of the Buddha Kassapa, while travelling in a boat, a monk grasped a leaf of an Eraka plant and broke it off. Thinking it to be an insignificant offence, he failed to confess it. When he died he was reborn as a Nāga in the middle of the Ganges, where he remained until the time of the Buddha Gotama. Every fortnight on the Uposatha day, he had his daughter sing the following verse, promising great wealth to anyone who could answer it satisfactorily:

“What kind of king is a ruler? Who is ruled by passion?
 How is one free from passion. Who is called a fool?”

In this way he hoped to learn when a Buddha had arisen in the world. One day, the Buddha saw that a Brahmin youth named Uttara would benefit by answering the Nāga's verse so he went and sat under a tree nearby. On his way to see the Nāga, the youth met the Buddha, who taught him the following verse to use in reply.

“One who masters his six senses is a ruler.
 One who delights in them is ruled by passion.
 One who takes no delight in them is free from passion.
 One who takes delight in them is called a fool.”

Uttara gained Stream-winning on hearing this verse, and though he no longer wanted to win the Nāga princess, he continued on his way to the river where thousands of people gathered every fortnight in the hope of winning the princess as their bride. When Uttara replied to the princess's song the Nāga king knew that a Buddha had arisen in the world and, full of joy, accompanied the youth to visit the Buddha. He stood there weeping, and on being asked the reason, told the story of his past life as a monk. In reply, the Buddha stated that human rebirth was difficult to obtain, and he recited the above verse.

The Teaching of the Buddhas

5. *Sabbapāpassa akaraṇaṃ, kusalassa upasampadā¹
 Sacittapariyodapanam,² etaṃ buddhāna sāsanaṃ.* **183**
 6. *Khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā.
 Na³ pabbajito parūpaghātī, samaṇo hoti paraṃ vibethayanto.* **184**
 7. *Anūpavādo anūpaghāto,⁴ pātīmokkhe ca samvaro
 Mattaññutā ca bhattasmim, pantañca sayanāsanam
 Adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.* **185**
5. Not to do any evil, to cultivate good, to purify one's mind,
 this is the teaching of the Buddhas.
 6. Forbearing patience is the highest austerity. Nibbāna is supreme, say
 the Buddhas. He is not a recluse who harms another. Nor is he an
 ascetic who oppresses others.
 7. Not insulting, not harming, restraint according to the Pātīmokkha,
 moderation in food, secluded abode, intent on higher thoughts —
 this is the teaching of the Buddhas.

A Question From the Venerable Ānanda

While meditating one day the Venerable Ānanda reflected, “The Teacher has told us about the seven Buddhas: about their mothers and fathers, their life-span,

¹ kusalassūpasampadā

² Sacittapariyodāpanam

³ Na hi

⁴ Anupavādo anupaghāto

their trees of enlightenment, their disciples, their chief disciples, and their chief supporters, but he has not told us how he spent the Uposatha day. I wonder if their way of observing the Uposatha was the same or different?" So he approached the Teacher and asked him.

The Buddha replied that the Buddha Vipassī observed the Uposatha every seven years, that the Buddhas Sikhī and Vessabhū observed it every six years, that the Buddhas Kakusandha and Koṇāgamana observed it every year, and the Buddha Kassapa every six months. However, each of them recited the same three verses in admonition.

Insatiate Are Sensual Pleasures

8. *Na kahāpaṇavassena, titti kāmesu vijjati
Appassādā dukhā kāmā, iti viññāya paṇḍito.*¹⁸⁶

9. *Api dibbesu kāmesu, ratim so n'ādhigacchati.
Tanhakkhayaarato hoti, sammāsambuddhasāvako.*¹⁸⁷

- 8-9. Not by a shower of gold coins does contentment arise in sensual pleasures. Of little sweetness and painful, are sensual pleasures. Knowing thus, the wise man finds no delight even in heavenly pleasures. The disciple of the Fully Enlightened One delights in the destruction of craving.

A Discontented Monk

As the father of a certain monk lay dying he longed to see his son, but was unable to contact him. He left a hundred gold coins with his younger son for the monk. When the monk learnt that his father had died, and left him some money, he said that he had no need of it. However, after some time he became discontented with walking for alms, and thought to disrobe to live on the money that his father had left. The monks told his preceptor about this and his preceptor told the Buddha. The Buddha summoned the monk and asked him to fetch a hundred pots. Then he told him to set aside fifty for food and drink, twenty-four for a pair of bullocks, another twenty-four for seed, one for a spade, a machete, an axe, etc. Counting like this it became clear that a hundred would not be sufficient. Then the Buddha told the monk that a hundred gold coins was very little, and that he couldn't hope to satisfy his desires. In the past Universal monarchs with fabulous wealth had been unable to satisfy their desires and died with their wishes unfulfilled. Then, on being asked to relate the story of the past, the Buddha told the *Mandhātu Jātaka (Jā. 258)*. On the conclusion of the discourse the monk attained Stream-winning.

Seek Refuge in the Triple Gem

10. *Baḥuṃ ve saraṇaṃ yaṅti, pabbatāni vanāni ca
Ārāmarukkhacetyāni, manussā bhayatajjitā.***188**
 11. *N'etaṃ kbo saraṇaṃ kbemaṃ, n'etaṃ saraṇaṃ uttamaṃ
N'etaṃ saraṇaṃ āgamma, sabbadukkhā pamuccati.***189**
 12. *Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato
Cattāri ariyasaccāni, sammappaññāya passati.***190**
 13. *Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ
Ariyaṃ catthaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.***191**
 14. *Etaṃ kbo saraṇaṃ kbemaṃ, etaṃ saraṇaṃ uttamaṃ
Etaṃ saraṇaṃ āgamma, sabbadukkhā pamuccati.***192**
10. Men flee to many refuges stricken by fear —
to hills, woods, groves, trees, and shrines.
11. No such refuge is safe, no such refuge is supreme.
Not by resorting to such a refuge is one freed from all ill.
- 12-14. He who has gone for refuge to the Buddha, the Dhamma, and the
Saṅgha, sees with right knowledge the four Noble Truths — Sorrow,
the Cause of Sorrow, the Transcending of Sorrow, and the Noble
Eightfold Path that leads to the Cessation of Sorrow. This is a secure
refuge. This is the supreme refuge. By seeking such a refuge one is
released from all sorrow.

The Brahmin Aggidatta

Aggidatta was the head priest of King Mahākosala, the father of King Pasenadi. When Mahākosala died, King Pasenadi appointed him as the head priest again, but feeling uncomfortable due to the age difference, he sought permission to become a recluse. He left for the border regions with many disciples. He taught his disciples to take a jar of sand from the river whenever they had unwholesome thoughts, and to empty the jar in the hermitage. After a while, a great mound of sand accumulated, and a powerful Nāga came to reside there. Aggidatta taught his disciples to worship mountains, forests, and trees to gain freedom from suffering.

One day, realising that Aggidatta and his disciples were ready to gain Arahantship, the Buddha sent the Elder Moggallāna to visit them. The Elder Moggallāna asked them for somewhere to stay for the night. At first Aggidatta refused, but when the elder persisted he let him stay on the mound of sand. During the night, the Elder battled with the Nāga, each sending forth flames to subdue the other. The elder finally subdued the Nāga, who surrounded the elder with his coils and protected him with his hood.

In the morning, the hermits came, expecting to find the elder lying dead. They were awestruck that he had tamed the ferocious Nāga, who had brought lavish offerings for the elder. Then the Buddha arrived, and the Elder Moggallāna rose from his seat to worship him. The hermits were even more impressed that Moggallāna was just a disciple of the Buddha. The Buddha asked Aggidatta what he taught, and on being told, said that this was not the right way to gain liberation from suffering. The Buddha spoke on the efficacy of the Three Refuges for deliverance from suffering, and uttered the above verses. All of the hermits gained Arahantship together with the psychic powers, and spontaneously gained the monks' requisites. When Aggidatta's supporters arrived they wondered if the Buddha had become his disciple. The Buddha asked Aggidatta to destroy the doubts in the minds of his lay disciples. Aggidatta was only too pleased to do this by displaying his psychic powers and paying homage to the Buddha.

The Noble Are Rare

15. *Dullabho purisājañño, na so sabbattha jāyati
Yattha so jāyati dhīro, taṃ kulaṃ sukhamedhati.*¹⁹³
15. Hard to find is a man of great wisdom: such a man is not born everywhere. Where such a wise man is born, that family thrives happily.

A Question From the Venerable Ānanda

While meditating one day the Venerable Ānanda reflected, "I wonder where noble persons like the Buddha are born." So he approached the Teacher and asked him.

The Buddha replied that they are born in the middle country of India, among warrior or Brahmin families, and uttered the above verse.

The Best Kind of Happiness

16. *Sukho buddhānamuppādo, sukhā saddhammadesanā
Sukhā saṅghassa sāmaggi, samaggānaṃ tapo sukho.*¹⁹⁴
16. Happy is the birth of Buddhas. Happy is the teaching of the sublime Dhamma. Happy is the unity of the Saṅgha. Happy is the discipline of the united ones.

A Story of Many Monks

Five hundred monks who had gathered in the dining hall were discussing happiness. Some said that there was no happiness like ruling, others that sexual pleasures were the best, while others said that the pleasure of eating was best. The Buddha came there and asked what they were talking about. On being told, the Buddha said that these kinds of happiness did not get one free from suffering. The best happiness was the arising of a Buddha, learning the Dhamma,

the unity of the Saṅgha, and the discipline of those living in harmony. Then the Buddha uttered the above verse.

Honour the Worthy

17. *Pūjārabhe pūjayato, Buddhe yadi va sāvake
Papañcasamatikkante, tiṇṇasokapariddave.*¹⁹⁵
18. *Te tādise pūjayato, nibbute akutobhaye
Na sakkā puññaṃ saṅkhātum, im'ettam'iti kenaci.*¹⁹⁶
17. He who reverences those worthy of reverence, whether Buddhas or their disciples; those who have overcome the impediments and have got rid of grief and lamentation —
18. the merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone as such and such.

The Golden Pagoda of Buddha Kassapa

The Buddha left Sāvatti and set out for Benares, travelling by stages with a large following of monks. On arrive at a shrine near the village of Toddeyya he stopped to rest a while. The Buddha told the Venerable Ānanda to summon a brahmin who was farming nearby. The Brahmin came and worshipped at the shrine. The Buddha praised him. To allay the doubts of the monks he told the story of Buddha Kassapa from the Ghaṭikāra Sutta (*Majjhimanikāya, Sutta 81*). In conclusion, he told the Brahmin that four individuals were worthy of a *stūpa* (as in the Mahāparinibbāna Sutta: a world-ruling monarch, an Arahant, a Solitary Buddha, and a Fully Enlightened Buddha), adding that there are three kinds of *cetiya*: one containing bodily remains (*sarīra-cetiya*), one indicating by signs¹ (*uddissa-cetiya*), and one containing requisites used by a worthy one (*paribhoga-cetiya*). The Buddha created a golden *cetiya* in the sky, which remained for seven days, and then became a stone *cetiya* on the ground.

¹ This supports the practice of worshipping Buddha images, although none are known to have been made in the early years of Buddhism. The Ānanda Bodhi tree, which was a sapling from the original Bodhi tree, was brought to Sāvatti by the Venerable Ānanda on the instructions of the Buddha, for the benefit of disciples who wanted some way to honour the Buddha in his absence. This is an example of an *uddissa-cetiya*, as is any Bodhi tree or even a leaf. The original Bodhi tree is a *paribhoga-cetiya*, as it was used by the Buddha himself.

15 – Sukha Vagga

Happiness

Among the Hateful Be Without Hate

1. *Susukhaṃ vata jīvāma, verinesu averino*
*Verinesu manussesu, viharāma averino.*¹⁹⁷
1. Happily we live without hate among the hateful;
amidst hateful men we dwell without hating.

Among the Sick Be in Good Health

2. *Susukhaṃ vata jīvāma, āturesu anāturā*
*Āturesu manussesu, viharāma anāturā.*¹⁹⁸
2. Happily we live in good health among the ailing;
amidst ailing men we dwell in good health.

Among the Passionate Be Without Passion

3. *Susukhaṃ vata jīvāma, ussukesu anussukā*
*Ussukesu manussesu, viharāma anussukā.*¹⁹⁹
3. Happily we live without yearning¹ among those who yearn;
among people who yearn we dwell without yearning.

A Dispute Between the Buddha's Relatives

The Sakyans of Kapilavatthu and the Koliyans of Koliya irrigated their fields on both sides of the River Rohiṇī, which ran between them, by means of a dam. During the month of Jeṭṭhamūla (May-June), the water was not sufficient and the crops were wilting. The labourers of each side quarrelled, and came to blows, throwing insults at one another. Then the armies were called out, and were getting ready for a battle. Seeing this, the Buddha flew through the air, and sitting cross-legged in the sky over the river Rohiṇī, he asked his relatives what the quarrel was about. Asking them whether the lives of warriors was worth less than water, he admonished them for behaving shamelessly, uttering the above three verses.²

Be Without Impediments

4. *Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ*
*Pitibhakkhā bhavissāma, devā ābhassarā yathā.*²⁰⁰

¹ Wanting, and striving to obtain sensual pleasures.

² It seems this was enough to stop the battle, and many gained Stream-winning, but it is not said how the water was divided. One assumes that they shared it equally, and both made do with a mediocre harvest that year.

4. Happily we live, we who have no impediments,
Feeders on joy shall we be like the gods of the Radiant Realm.

Māra at Pañcasālā Village

Seeing that five hundred maidens of Pañcasālā village had the faculties to gain Stream-winning, the Buddha took up residence near the village and walked through it for alms the following morning. Due to the intervention of Māra, the Buddha did not obtain even a morsel of food. As he left the village, Māra spoke to him, suggesting that he should enter the village again, thinking that if the Buddha did so, he would possess the villagers again, and cause them to make fun of the Buddha. At that moment, the five hundred maidens came by, having finished bathing in the river. Māra asked the Buddha whether he was hungry. The Buddha explained the mental attitude of those who are free from impediments, uttering the above verse. The five hundred maidens gained Stream-winning on hearing the verse.

Victory Breeds Hatred

5. *Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito*
*Upasanto sukhaṃ seti, bitvā jayaparājayaṃ.*²⁰¹
5. Victory breeds hatred. The defeated live in pain.
Happily the peaceful live, giving up victory and defeat.

The Defeat of the King of Kosala

King Pasenadi of Kosala was depressed because he had been defeated three times in battle by his nephew, King Ajātasattu. He took to his bed and declined to eat, thinking that there was no longer any point in living. The news spread throughout the city, and the monks told the Buddha about it. The Buddha commented on the evil consequences of both defeat and victory, uttering the above verse.

Lust is A Fire Like No Other

6. *Natthi rāgasamo aggi, natthi dosasamo kali*
*Natthi khandhasamā¹ dukkhā, natthi santiparaṃ sukhaṃ.*²⁰²
6. There is no fire like lust, no crime like hate.
There is no ill like the body, no bliss higher than Peace (*nibbāna*).

A Young Bride

To celebrate the marriage of a young woman, her family invited the Buddha and the Saṅgha to the house for alms. While the bride-groom stood watching the bride serving the Buddha and his disciples, lust arose in his mind so that

¹ khandhādīsa (rūpasiddhiyā sameti)

he wanted to grab hold of her. Perceiving his thoughts, the Buddha used his powers so that he could no longer see the woman. Seeing her no longer, he gazed at the Buddha who uttered the above verse. On hearing this verse, both the bride and bride-groom gained Stream-winning.

Hunger is the Greatest Disease

7. *Jigbacchā paramā rogā, saṅkhāraparamā¹ dukkhā
Etam nātvā yathābbhūtaṃ, nibbānaṃ paramaṃ sukhaṃ.*²⁰³

7. Hunger is the greatest disease. Aggregates are the greatest ill. Knowing this as it really is, (the wise realise) nibbāna, bliss supreme.

The Ox Herder

The Buddha went to Āḷavi accompanied by five hundred monks. The people invited the Buddha for the meal and afterwards waited for the thanks-giving. A poor farmer, whose ox had strayed from the herd had to go in search of it, though he knew the Buddha had come and wished to listen to the Dhamma. By the end of the day he had found his ox, and straight away went to pay his respects to the Buddha though he hadn't eaten all day, and was ravenous. The Buddha was waiting for him. The Buddha asked the steward to give some food to the hungry farmer. After the man had eaten, the Buddha taught a progressive discourse on the Dhamma, and the man was established in the fruit of Stream-winning. Having given the thanks-giving, the Buddha rose from his seat and departed. Some monks were indignant at the Buddha's action. The Buddha explained that he had come on a long journey for the benefit of the farmer, and that if he had taught him while he was still suffering from the pangs of hunger, he would not have been able to comprehend the Dhamma. Then he uttered the above verse.

Health is Paramount

8. *Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam
Vissāsaparamā nāti, nibbānaṃ paramaṃ sukhaṃ.*²⁰⁴

8. Health is the highest gain. Contentment is the greatest wealth. The trustworthy are the best kinsmen. Nibbāna is the highest bliss.

King Pasenadi's Diet

At one stage of his life King Pasenadi ate rice by the bucketful and curries in proportion. One day he came to visit the Buddha after his morning meal, and had to pace back and forth to stay awake, in great discomfort due to overeating. The Buddha asked the king if he had rested, and the king replied that he suffered greatly after eating his meal. The Buddha uttered the following verse:—

¹ saṅkāra paramā (bahūsu)

“The stupid one, when he is torpid, gluttonous, sleepy, rolls about lying like a great hog nourished on pig-wash, goes to rebirth again and again.” (Dhp v 325)

The Buddha admonished him to practise moderation in eating, and thus extend his life, uttering the following verse:

“If a man is always mindful, if he is moderate in taking food.
His suffering will be light, he will age slowly, maintaining his health.” (S.i.81)

The king was unable to memorize this verse, so the Teacher told the king’s nephew to memorize it, advising him to recite it when the king had nearly finished his meal. On hearing the verse each day, the king gradually reduced his food intake, and soon became lean and healthy again. Having regained his health, he reported that he was very happy that his health had improved. The Buddha described four sources of happiness, uttering the above verse: “Health is the highest gain ...”

Who Tastes the Dhamma is Sorrowless

9. *Pavivekarasaṃ pītvā,¹ rasaṃ upasamassa ca
Niddaro hoti nippāpo, dhammapītirasaṃ pīvaṃ.*²⁰⁵
9. Having tasted the flavour of seclusion and appeasement,
he becomes free from sorrow and stain, drinking the Dhamma nectar.

Elder Tissa the Striver

Hearing that the Buddha would pass away in four months’ time, the Elder Tissa meditated in solitude without joining the other monks in paying their respects to the Buddha. The monks reported this to the Buddha, who summoned the Elder and questioned him about his motives. The elder replied that he was striving hard to attain Arahantship before the Buddha passed away. The Buddha praised him, saying that one who practised the Dhamma well respected him the most. Then the Buddha uttered the above verse.

Blessed is the Sight of the Noble

10. *Sābu² dassanaṃ ariyānaṃ, sannivāso sadā sukḥā
Adassanena bālānaṃ, niccama eva sukḥi sīyā.*²⁰⁶
10. Blessed is the sight of the Noble Ones: their company is ever happy.
Not seeing the foolish, one may ever be happy.

¹ pītvā

² = sādhu

Association with Fools is Sorrowful

11. *Bālasaṅgatacārī¹ hi, dīgham addhāna socati
Dukkho bālehi saṁvāso, amitten'eva sabbadā.
Dhīro ca sukhasaṁvāso, nātīnaṁ 'va samāgamo.*²⁰⁷
11. Truly he who moves in company with fools grieves for a long time. Association with the foolish is ever painful as with a foe. Happy is association with the wise, just like meeting with kinsfolk.

Associate with the Wise

Tasmā hi —

12. *Dhīraṅca paññaṅca bahussutaṅca,
dhorayhasīlaṁ vatavantam āriyaṁ
Taṁ tādisaṁ sappurisaṁ sumedham,
bhajetha nakkhattapathaṁ 'va candimā².*²⁰⁸
12. Therefore, with the intelligent, the wise, the learned, the enduring, the dutiful, and the Noble Ones — with a man of such virtue and intellect should one associate, as the moon (follows) the starry path.

Sakka Reverses the Buddha

When the Buddha was suffering from dysentery, Sakka, the king of the gods, assuming a human form, came to attend to his needs, rubbing his feet, and carrying away the vessel containing his excrement without so much as pulling a face. The monks expressed surprise at the exemplary attitude of Sakka. The Buddha explained how he had taught the Dhamma to Sakka when he was about to pass away, and thus Sakka had gained Stream-winning and rebirth again as the king of Tāvatiṁsa,³ so the young Sakka's devotion to him was not surprising. Then the Buddha uttered the above verses.

¹ Bālasaṅgaticārī

² Tasmā hi dhīraṁ paññaṅca, bahussutaṅca dhorayhaṁ;

Sīlaṁ dhutavatamariyaṁ, Taṁ tādisaṁ sappurisaṁ;

Sumedham bhajetha nakkhattapathaṁva candimā (ka)

³ Sakkapañha Sutta, Dīghanikāya

16 – Piya Vagga

Affection

Apply Oneself to the Holy Life

1. *Ayoge yuñjam attānaṃ, yogasmiñca ayojayaṃ
Atthaṃ hitvā piyaggāhī, pibet'attānuyoginaṃ.*²⁰⁹
1. Applying oneself to what should be avoided, not applying oneself to what should be pursued, and giving up the quest, one who pursues affection envies those who exert themselves.

Give Up Affection

2. *Mā piyehi samāgañchi, appiyehi kudācanaṃ
Piyānaṃ adassanaṃ dukkhaṃ, appiyānañca dassanaṃ.*²¹⁰
2. Consort not with the loved, never with the unloved;
not seeing the loved and seeing the unloved are both painful.

Hold Nothing Dear

3. *Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako
Ganthā tesam na vijjanti, yesam natthi piyāppiyaṃ.*²¹¹
3. Hold nothing dear, for separation from the loved is bad;
bonds do not fetter those for whom loved and unloved don't exist.

Three Who Went Forth

A youth, beloved by his parents, entered the Saṅgha without their approval. Later, the parents also entered the Saṅgha. Yet they could not live separated from one another, and could not give up their affection. Hearing their story, the Buddha uttered these verses.

From Endearment Springs Grief

4. *Piyato jāyati¹ soko, piyato jāyati¹ bhayaṃ
Piyato vip̐pamuttassa, natthi soko kuto bhayaṃ?*²¹²
4. From endearment springs grief, from endearment springs fear; for him who is wholly free from endearment there is no grief, whence fear?

A Father's Grief

A father was grieving over the death of his son. Seeing that he was ready to attain Stream-winning, the Buddha visited him and consoled him, reciting the above verse.

¹ jāyate

From Affection Springs Grief

5. *Pemato jāyati soko, pemato jāyati bhayaṃ
Pemato vip̐pamuttassa, natthi soko kuto bhayaṃ?*²¹³
5. From affection springs grief, from affection springs fear;
for him who is wholly free from affection there is no grief, whence
fear?

Visākhā's Grand-daughter

Visākhā lost a beloved grand-daughter. When she visited the monastery the Buddha asked her how many people lived in Sāvatti, and how many died every day, to remind her how death is inevitable. Then he recited the above verse.

From Passion Springs Grief

6. *Ratīyā jāyati soko, ratīyā jāyati bhayaṃ
Ratīyā vip̐pamuttassa, natthi soko kuto bhayaṃ?*²¹⁴
6. From passion springs grief, from passion springs fear; for him who
is wholly free from passion there is no grief, much less fear.

The Licchavi Princes

While walking for alms one day the Buddha told the monks to look at¹ some Licchavi princes who were on their way to the pleasure gardens dressed in their best clothes to enjoy themselves for the day with a prostitute. The Buddha compared them to the devas of Tāvatisa. The princes becoming jealous and started fighting over the prostitute, and many of them were killed. After the meal, the monks returned and saw the dead Licchavi princes being carried away on stretchers. The Buddha spoke on the evil consequences of sexual pleasures, reciting the above verse.

From Lust Springs Grief

7. *Kāmato jāyati soko, kāmato jāyati bhayaṃ
Kāmato vip̐pamuttassa natthi, soko kuto bhayaṃ?*²¹⁵
7. From lust springs grief, from lust springs fear; for him who is wholly
free from lust there is no grief, whence fear?

Anitthigandha Kumāra's Grief

A deity passed away from the Brahma realm and was reborn as the son of a millionaire in Sāvatti. From birth he had a strong aversion to women and

¹ While walking for alms, monks do not look around here and there, but keep their eyes downcast, looking at the ground a few paces ahead. The Buddha knew what would happen, so he told the monks to look, to highlight the dangers of sensual pleasures.

cried whenever they picked him up. As he grew up his parents wanted to arrange a marriage for him, but he wasn't interested. They persisted, so he summoned goldsmiths and had them create an image of a beautiful young woman in gold. He told his parents that if they could find a woman looking like that he would agree to marry. They gave the golden image to Brahmins, sending them on a mission to find such a woman. They located a beautiful sixteen year old girl at Sāgala in the kingdom of Madda who looked just like the image. They sent news that they had located a girl even more beautiful than the image, and made arrangements for the marriage.

The millionaire's son, hearing the news, became full of desire thinking about the prospect of meeting his beautiful young bride, whom he had not yet seen. As she was being brought to be given in marriage to the prince, she died on the long journey, as she was so delicate. On hearing this news, the youth was overcome with grief, and became depressed. Knowing that the youth was ready to attain Stream-winning, the Buddha came to his house for alms, and consoled him by uttering the above verse.

From Craving Springs Grief

8. *Tañhāya jāyatī¹ soko, tañhāya jāyatī¹ bhayaṃ*

*Tañhāya vip̐pamuttassa, natthi soko kuto bhayaṃ?*²¹⁶

8. From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, whence fear?

A Certain Brahmin's Loss

Knowing that a certain Brahmin would soon be ready to attain Stream-winning the Buddha visited the field that he was clearing and asked him what he was doing. The Brahmin replied that he was clearing the field. The Buddha did likewise on successive days, and on being asked what he was doing, the Brahmin replied that he was ploughing the field, planting the seed, clearing the weeds, etc. The Brahmin told the Buddha that he would share the harvest with him if the crop prospered. In due course the crop prospered, and the Brahmin made arrangements for it to be harvested the following day. However, a sudden storm destroyed the crop. The Brahmin became depressed because he would not be able to fulfil his promise. The Buddha consoled him, uttering the above verse about the disadvantages of craving.

The Virtuous Are Dear to All

9. *Siladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ*

*Attano kammakubbānaṃ, taṃ jano kurute piyaṃ.*²¹⁷

¹ jāyate

9. Whoever is perfect in virtue and insight, established in the Dhamma, has realised the Truths, and fulfilled his duties — people hold him dear.

Five Hundred Youths Offer Cakes

On a festival day, while the Buddha was walking for alms in Rājagaha with eighty great elders and five hundred monks, some youths carrying cakes paid homage to the Buddha, but did not invite even a single monk to accept a cake. However, when they saw the Elder Kassapa coming along behind, they took an instant liking to him, paid homage to him, and offered him some cakes. The Elder advised them to offer some to the Buddha and the Saṅgha, who were then sitting nearby. Some monks were annoyed that the youths had shown favouritism to the Elder Kassapa, and not the Buddha. The Buddha said that the Elder Kassapa was dear even to the gods and uttered the above verse.

The Unattached Are Bound Upstream

10. *Cbandajāto anakkbāte, manasā ca phūto siyā
Kāmesu ca appaṭibaddhacitto,¹ uddhaṃsotoṭi vuccati.*²¹⁸
10. He who has cultivated a wish for the ineffable (*nibbāna*), he whose mind is thrilled (with the three Fruits), he whose mind is not bound by material pleasures, such a person is called “Bound-upstream.”

The Non-returner Elder

Some pupils asked their preceptor, who had attained Non-returning, whether he had attained any stage of the Path. The preceptor did not reply, thinking to wait until he attained Arahantship. Before he could attain Arahantship he died and was reborn in the Pure Abodes (*Suddhāvāsa*).² The pupils went to the Buddha weeping. The Buddha remarked that death was inevitable. They replied that they were sad as the preceptor had died without answering their question. The Buddha told them their preceptor’s attainment and uttered the above verse.

Merit Welcomes the Doers of Good

11. *Cirappavāsiṃ purisaṃ, dūrato sotthiṃ āgataṃ
ñātimittā subajjā ca, abhinandanti āgataṃ.*²¹⁹
12. *Tath’eva katapuññam pi asmā lokā paraṃ gataṃ
Puññāni patiganhanti piyaṃ nātiṃ ’va āgataṃ.*²²⁰
11. A man long absent and returned safe from afar, his kinsmen, friends, and well-wishers welcome on his arrival.
12. Likewise, good deeds will welcome the doer of good who has left this world for the next, as kinsmen welcome a dear relative on his return.

¹ appaṭibandhacitto

² Where Non-returners dwell until they attain Arahantship

Nandiya's Story

A devout and wealthy young man of Benares performed many good deeds. When his parents died they left him great wealth. He had a four-roomed hall erected for the Saṅgha in the monastery at Isipatana. As he was pouring the libation water to dedicate the building, a palace full of celestial nymphs arose in Tāvātimsa. The Elder Moggallāna asked the deities for whom the palace had arisen. They told him that it was for the devotee Nandiya who had just donated a hall to the Saṅgha. The Elder asked the Buddha to confirm this, and the Buddha uttered the above verses, commenting on Nandiya's good deeds and his future destiny.

17 – Kodha Vagga

Anger

Give Up Anger

1. *Kodham jabe vippajabeyya mānaṃ, samyojanaṃ sabbam atikkameyya
Taṃ nāmarūpasmiṃ asajjamānaṃ, akiñcanaṃ nānupatanti
dukkhā.*²²¹
1. One should give up anger. One should abandon pride. One should overcome all fetters. Ills never befall him who clings not to mind and body and is passionless.

Rohiṇī's Story

When the Elder Anuruddha visited Kapilavatthu with five hundred monks, his sister Rohiṇī did not come to greet him because she was suffering from a skin disease. He told his relatives to summon her, so she came, having covered her face with a cloth. He advised her to undertake to erect an Assembly Hall for the Saṅgha. She sold a valuable necklace to pay for it, and the Elder Anuruddha stayed in Kapilavatthu to supervise the work. When the hall was completed the Buddha was invited, and Rohiṇī swept the hall and set out seats for the Saṅgha. When the meal was finished, the Buddha asked whose the offering was. Rohiṇī was summoned and came reluctantly. The Buddha asked her if she knew why she was suffering from this skin disease. When she replied that she did not, the Buddha told her that it was due to anger, and related a story of the past.

The Jealous Queen

In the distant past, the chief queen of the king of Benares took a dislike to a certain dancing girl. She made a powder from scabs and had it sprinkled on the girl's bedding and clothes. The girl suffered terribly from skin disease.

Having attributed Rohiṇī's skin disease to anger and jealousy, the Buddha uttered the above verse. On the conclusion of the verse Rohiṇī attained Stream-winning and her skin disease vanished completely.

Sequel: The Celestial Nymph

When Rohiṇī passed away from that existence, she was reborn in Tāvatiṃsa in a place at the boundary of the realms of four deities. She was so beautiful that they quarrelled over her. They asked Sakka to settle the dispute, but when he saw her, he also desired her, saying that he would die if he could not have her. The other deities agreed to give up the nymph to Sakka, and she become his favourite.

The True Charioteer

2. *Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃ 'va vāraye'¹
Tam ahaṃ sārathīṃ brūmi, rasmiggāho itaro jano.*²²²

2. Whoever checks his arisen anger as though it were a rolling chariot,
I call a true charioteer. Others merely hold the reins.

A Certain Monk's Story

A monk, while cutting down a tree with an axe to make a dwelling for himself, accidentally severed the arm of a tree deity's child. She grew angry and wanted to kill him, but she controlled her anger, reflecting that she would be reborn in hell if she killed a virtuous man, and that other deities would also kill monks in future following her bad example. Instead, she reported the matter to the Buddha, who praised her self-restraint and uttered the above verse. On the conclusion of the verse, the deity was established in Stream-winning. The Buddha pointed out an empty tree at Jetavana near his Perfumed Chamber, and she took up residence there. This occasion was the reason for the laying down of the rule for monks regarding damaging plants.

Conquer Anger by Love

3. *Akkodhena jine kodhaṃ, asādhūṃ sādhunā jine
Jine kadariyaṃ dānena, saccenālikavādinam.*²²³

3. Conquer anger by love. Conquer evil by good.
Conquer the stingy by giving. Conquer the liar by truth.

Uttarā's Story

Uttarā was the daughter of Puṇṇa, a poor man who worked for hire. While others were enjoying a holiday, Puṇṇa had to work because he was so poor. One day, the Venerable Sāriputta, who had just arisen from spending seven days in absorption (*nirodha samāpatti*), wished to bestow a blessing on Puṇṇa. He went to the field where Puṇṇa was working and stood there gazing at a bush. Puṇṇa cut off a piece to offer tooth-sticks to the elder. Then he took the elder's water filter and offered him clean water. The elder waited a while until Puṇṇa's wife had set off from home, then walked into the village for alms. Seeing the elder, she paid homage to him and offered the rice she had brought for her husband. The elder covered his bowl when she had given half, but she asked him to let her give it all. She then returned home to cook more rice for her husband. Arriving late, she told Puṇṇa not to be angry, explaining why she was late. He was pleased. Exhausted from working the whole morning without food, after eating his meal he fell asleep in his wife's lap. When he woke up,

¹ dhāraye

the field that he had ploughed had turned to gold. Thinking that he was hallucinating he rubbed his eyes, and taking some earth, rubbed it on the plough handle. Seeing that it was gold, he filled a basket with the earth and went to the king's palace. He suggested to the king that the gold should be fetched to the palace. The king appointed Puṇṇa as his chief treasurer and gave him a site to build a house near the palace. When the house was complete, Puṇṇa invited the Buddha for alms, and at the conclusion of the thanksgiving sermon, Puṇṇa, his wife, and Uttarā all gained Stream-winning.

The treasurer of Rājagaha urged Puṇṇa to arrange the marriage of Uttarā to his son, but because he was a heretic, Puṇṇa was reluctant to agree. Eventually he relented and the marriage was arranged. Uttarā was miserable in her new home because she had no opportunity to invite the monks or to offer alms. She sent a message to her father who sent her a large sum of money with a message to hire the services of an expensive prostitute named Sirimā for her husband. Thus during the last fortnight of the Rains Retreat, Uttarā was free to cook food to offer to the monks.

Wondering what she was up to, her husband looked to see her toiling in the kitchen and laughed. Wondering why he laughed, Sirimā looked and saw Uttarā, and grew jealous. She went to the kitchen, and taking a ladle of boiling ghee, advanced towards Uttarā. Seeing her coming, Uttarā radiated mettā towards Sirimā, grateful that with her help she had been able to offer alms. When Sirimā threw the boiling ghee on her head, it was as if she had sprinkled cold water. Uttarā's servants attacked Sirimā, but Uttarā fought them off, and protected her.

Sirimā came to her senses, and begged forgiveness from Uttarā. She replied that she would forgive her if she begged forgiveness from the Buddha, who was her spiritual father. Sirimā told the Buddha what she had done, and the Buddha asked Uttarā what she had thought when attacked by Sirimā. He praised Uttarā, reciting the above verse.

Be Truthful, Patient, and Generous

4. *Saccam bhane na kujjheyya, dajjā appampi¹ yācito*
*Etehi tīhi ṭhānehi, gacche devāna santike.*²²⁴

4. One should speak the truth. One should not be angry. One should give even from a scanty store to him who asks. By these three ways one may go to the presence of the gods.

¹ dajjā'ppasmimpi, dajjā appasmi

The Questions of Moggallāna

While visiting the celestial realms, the Elder Moggallāna asked the devas what meritorious acts had led to their rebirth. They mentioned trifling actions done with truthfulness, patience, generosity, and so forth. The Elder Moggallāna asked the Buddha for confirmation and he uttered the above verse in explanation.

The Harmless Attain the Deathless

5. *Ahimsakā ye munayo,¹ niccaṃ kāyena samvutā
Te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare.*²²⁵
5. Those sages who are harmless, and are ever restrained in body, go to the deathless state (*nibbāna*), whither gone they never grieve.

The Buddha's Father

One day, while the Buddha was walking for alms in Sāketa with the monks, an elderly Brahmin paid homage to him and grasped him by the ankles speaking to the Buddha as if he was his own son, upbraiding him for not visiting for so long. He escorted him into the house, where the Brahmin's wife greeted him as her own son. They invited him to come for alms to their house every day, but the Buddha declined saying that it was not his custom to do that. So they asked that anyone who invited him should be sent to see them. From that time on, whenever the Buddha was invited, he asked the donor to inform the Brahmin and his wife, and they took food from their own house and went wherever the Buddha was invited. If there was no invitation, they offered alms to the Buddha in their own house. Due to hearing the Dhamma frequently, they soon became Non-returners. By the end of the Rains Retreat they attained Arahantship and attained parinibbāna. The people cremated their bodies with great respect and the Buddha attended the funeral. Hearing that the Buddha's parents had died, a great multitude attended the funeral. When people consoled the Buddha not to grieve, he was not offended, but instead taught the Jarā Sutta beginning with the verse:

“Short is this life; one dies within a hundred years, but if anyone survives longer than that, he surely dies of decay.” (Sn 810)

When the monks were talking about the odd behaviour of the Brahmin and his wife, the Buddha explained that this intimacy was due to their past association throughout many lives as his parents, grand-parents, or other relatives. After their death the monks wished to know in what state they would be reborn. The Buddha explained that they had attained Arahantship at death and uttered the above verse.

¹ Ahimsakāyā munayo

The Diligent Destroy the Defilements

6. *Sadā jāgaramānānaṃ, aborattānusikkhinaṃ
Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.*²²⁶
6. The defilements of those who are ever vigilant, who discipline themselves day and night, who are wholly intent on nibbāna, are destroyed.

The Slave Woman Puṇṇā

Having worked hard grinding paddy until late at night, Puṇṇā stepped out of the house and saw some monks moving about on the nearby mountain where Dabba the Malla was using his psychic powers to illuminate the path while showing the monks to their quarters. She thought to herself “I cannot sleep as I am too tired, but why can’t the monks sleep? Are they discontented or oppressed by life-long habits?” In the morning, she made a rice cake from the flour, and went to bathe, taking it with her. She met the Buddha on the way and offered the rice cake to him. She reflected, “He will probably just give it to a crow or a dog later while he goes to eat delicious food in some king or prince’s house.” Knowing her thoughts, the Buddha looked at the Venerable Ānanda, who prepared a seat with his robe. The Buddha sat there to eat his meal while Puṇṇā stood and watched. After taking his meal, the Buddha said to Puṇṇā, “Why did you show disrespect to my disciples?” She replied that she meant no disrespect, but thought that they might be unable to sleep due to discontent or being oppressed by life-long habits.

The Buddha uttered the above verse to explain to her why the monks slept little at night. On the conclusion of the verse Puṇṇā attained Stream-winning.

No One Avoids Blame in this World

7. *Porāṇam etaṃ Atula, n’etaṃ ajjatanāṃ iva
Nindanti tunbhimāsīnaṃ, nindanti babubbhāṇinaṃ
Mitabhāṇinaṃ pi nindanti, natthi loke anindito.*²²⁷
8. *Na cāhu na ca bhavissati, na c’etarahi vijjati
Ekantaṃ nindito poso, ekantaṃ vā pasamsito.*²²⁸
9. *Yaṃ ce¹ viññū pasamsanti, anuvicca suve suve
Acchiddavuttiṃ² medhāvim, paññāsīlasamāhitaṃ.*²²⁹
10. *Nikkham³ jambonadass’eva, ko taṃ ninditum arabati
Devā’pi naṃ pasamsanti, brahmunā’pi pasamsito.*²³⁰

¹ Yañce

² Acchinnavuttiṃ ³ Nekkham

7. This, Atula, is an old saying; it is not one of today only: they blame those who are silent, they blame those who speak too much. Those speaking little too they blame. No one avoids blame in this world.
8. There never was, there never will be, nor does there exist now, a person who is wholly blamed or wholly praised.
9. Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue.
10. Who dares to blame him who is like a piece of refined gold?
Even the gods praise him; by Brahma too he is praised.

The Lay Disciple Atula

Atula, the leader of a group of five hundred lay disciples, wishing to hear the Dhamma, visited the Elder Revata, paid homage and sat down, but the elder remained silent as he was cultivating solitude. Displeased, Atula got up and went to the Venerable Sāriputta, telling him what had happened. The Venerable Sāriputta discoursed at length on the Abhidhamma. Not able to understand this, and displeased again, Atula went to the Venerable Ānanda, who delivered a brief discourse that was simple to understand. Displeased with him too, Atula approached the Buddha, and complained to him. The Buddha said that even kings were blamed by some and praised by others. The great earth itself, the sun and the moon, and even the Fully Enlightened Buddha were blamed by some and praised by others. However, the praise and blame of the foolish was of little account, only the praise and blame of the wise was meaningful. Saying thus he uttered the above verses, on the conclusion of which the five hundred lay disciples gained Stream-winning.

Be Pure in Body, Speech, and Mind

11. *Kāyappakoṇaṃ rakkhēyya, kāyena saṃvuto siyā
Kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.*²³¹
12. *Vacīpakopāṃ rakkhēyya, vācāya saṃvuto siyā
Vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.*²³²
13. *Manopakopāṃ rakkhēyya, manasā saṃvuto siyā
Manoduccaritaṃ hitvā, manasā sucaritaṃ care.*²³³
14. *Kāyena saṃvutā dhīrā, attho vācāya saṃvutā
Manasā saṃvutā dhīrā, te ve supārisaṃvutā.*²³⁴

11. One should guard against misdeeds (caused by) the body, and one should be restrained in body. Giving up evil conduct in body, one should be of good bodily conduct.
12. One should guard against misdeeds (caused by) speech, and one should be restrained in speech. Giving up evil conduct in speech, one should be of good conduct in speech.
13. One should guard against misdeeds (caused by) the mind, and one should be restrained in mind. Giving up evil conduct in mind, one should be of good conduct in mind.
14. The wise are restrained in deed; in speech, too, they are restrained. The wise, restrained in mind, are perfectly restrained.

The Group of Six Monks

The group of six monks walked up and down during the night wearing wooden sandals, using a staff in each hand on a flat rock, engaging in various kinds of worldly talk (*tiracchānakathā*), thus creating a great noise.¹ Modest monks of few wishes informed the Buddha.

Admonishing the group of six monks to be controlled in thought, word, and deed, the Buddha uttered the above verses.

¹ This story is found in the Vinaya Mahāvagga, Vin.i.188, where the Buddha laid down a training rule proscribing the wearing of wooden sandals. To do so is an offence of wrong-doing (*dukkhata*).

18 – Mala Vagga

Stains

Death is Near to You

1. *Paṇḍupalāso 'va 'dāni 'si, yamapurisā'pi ca te¹ upaṭṭhitā Uyyogamukhe ca tiṭṭhasi, pāṭhēyyam pi ca te na vijjati.*²³⁵
 2. *So karohi dīpam attano, khippaṃ vāyama paṇḍito bhava Niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmim upehisi.*^{2 236}
1. Like a withered leaf are you now.
The messengers of death wait on you.
On the threshold of decay you stand.
Provision too there is none for you.
 2. Make an island unto yourself.
Strive quickly; become wise.
Purged of stain and passionless,
you shall enter the heavenly stage of the Noble Ones.

The Son of a Cow Butcher

A cow butcher who lived at Sāvatti made his living by selling beef, and also ate beef every day. He would not take a meal without it. One day, while he had gone to bathe, a friend arrived at his house wishing to buy some meat. His wife told the visitor that there was no meat in the house except that for her husband's meal. The visitor took the meat anyway, so when the cow butcher returned his wife served only rice, which he wouldn't eat. Angered, he took a knife and went out to where an ox was tethered, put his hand in its mouth, and cut out its tongue. He gave this to his wife to cook for his meal. As soon as he started to eat the meat, he bit off his own tongue and it fell onto the plate of rice. He ran out of the house with blood flowing from his mouth, and after crawling on the ground for some time, bellowing like an ox, he died and was reborn in Avīci hell.

His wife admonished her son who watched this happen, and told him to flee from the house at once before the same fate could befall him. The son fled to Takkasila, and became an apprentice to a goldsmith. Pleased with the quality of his work, the goldsmith arranged his marriage with his own daughter, and when their children came of age they returned to Sāvatti to establish households of their own. The cow-butcher's grand-children became faithful disciples of the Buddha, but their father remained in Takkasila. As their father was getting old, the children invited him to come to Sāvatti and offered alms to make merit on his behalf. After the meal, they asked the Buddha to give thanks for their

¹ tam

² dibbaṃ ariyabhūmimēhisi, dibbamariyabhūmiṃ upehisi

father, and the Buddha admonished him with the above two verses. He gained Stream-winning, and the family invited the Buddha for the following day's meal. The next day, the Buddha gave thanks with the following two verses:—

3. *Upanītavayo ca 'dāni 'si, sampayāto'si yamassa santike
Vāso¹ te natthi antarā, pāthbeyyam pi ca te na vijjati.*²³⁷
4. *So karohi dīpam attano, kbippaṃ vāyama paṇḍito bhava
Niddhantamalo anaṅgaṇo, na puna jātijaraṃ² upebisi.*²³⁸
3. Your life has come to an end now.
To the presence of death you are setting out.
No resting place is there for you by the way.
Provision too there is none for you.
4. Make a refuge for yourself.
Strive without delay; become wise.
Purged of stain and passionless,
you will not come again to birth and old age.

Purify Yourself Gradually

5. *Anupubbena medhāvī, thokathokaṃ khane khane
Kammāro rajatass'eva, niddhame malam attano.*²³⁹
5. By degrees, little by little, from time to time, a wise person should remove his own impurities, as a smith removes (the dross) of silver.

A Certain Brahmin's Story

A devout Brahmin, going out of the town in the morning, saw the monks putting on their robes in a place with long grass. He noticed that the hem of a monk's robe became wet with dew. The next day he took a scythe and trimmed the grass. Then he saw that their robes became muddy, so the next day he spread sand. Another day it was very hot, and the monks were sweating, so he erected a pavilion. On another day it was raining, so he erected a hall where the monks could shelter. Having completed the hall, he invited the Buddha and the Saṅgha for alms and told the Buddha how he came to build the hall in stages. The Buddha praised his good deeds and recited the above verse on the gradual removal of one's impurities.

Evil Ruins Oneself

6. *Ayasā'va malaṃ samuṭṭhitam,³ tatutṭhāya⁴ tam'eva kbādati
Evaṃ atidbonacāriṇam, sānikammāni⁵ nayanti duggatiṃ.*²⁴⁰

¹ Vāso'pi ca

² na puna jātijaraṃ, na puna jātijjaraṃ

³ samuṭṭhāya

⁴ tadutṭhāya

⁵ sakakammāni

6. As rust sprung from iron eats itself away when arisen,
even so his own deeds lead the transgressor to states of woe.

The Elder Tissa's Story

The Elder Tissa acquired eight cubits of coarse cloth and gave it to his sister. Thinking it not good enough for her brother she broke it apart, and spinning fine yarn, had it woven into a fine cloth. The Elder found young monks and novices who were skilled in making robes and asked his sister for his cloth to make a robe. She offered him the fine cloth, but at first he refused it, asking for the coarse cloth he had given her. When she explained what she had done, he accepted it and had it made into a robe. His sister prepared rice and other provisions for the robe makers and fed them well. Seeing the fine quality robe the Elder took a liking to it, and hung it on a rail intending to use it the next day.

Unable to digest all the food he had eaten, the Elder died during the night and was reborn as a louse in that very robe. The monks performed the funeral rites for the Elder, and since no one had attended on the Elder during his sickness they decided that the robe should be divided among themselves. The louse became distraught as they took the robe to divided it, and hearing the louse screaming, the Buddha called the Venerable Ānanda and sent him with a message to tell the monks to lay the robe aside for seven days. At the end of seven days, the louse died and was reborn in Tusita heaven. On the eighth day the Buddha permitted the monks to divide Tissa's robe. They did so, and talked among themselves, wondering why the Buddha had asked them to wait. The Buddha explained that had he not intervened, the louse would have born a grudge against them, and would have been reborn in hell. The monks remarked what a terrible thing craving was and the Buddha discoursed on the dangers of craving, reciting the above verse.

Causes of Stains

7. *Asajjbāyamalā mantā, anuṭṭhānamalā gharā*
*Malaṃ vannassa kosajjam, pamādo rakkbato malaṃ.*²⁴¹
7. Non-repetition is the decay of learning; neglect is the ruin of houses;
laziness is the stain of beauty; heedlessness is the defect of a guard.

The Elder Lāḷudāyī's Story

The Elder Lāḷudāyī was jealous of the praise lavished on the two chief disciples for their exposition of the Dhamma. He claimed equal proficiency in teaching, but when called upon to show his capability he was unable to say anything. He fled from the crowd and fell into a cesspit. When the people talked about what had happened the Buddha said that this was not the first time he

had wallowed in a cesspool. Then he related the Sukara Jātaka¹ in detail and uttered the above verse.

Ignorance is the Greatest Stain

8. *Mal'itthiyā duccharitaṃ, maccheraṃ dadato malaṃ
Malā ve pāpakā dhammā, asmim loke parambi ca.*²⁴²
9. *Tato malā malataraṃ, avijjā paramaṃ malaṃ
Etaṃ malaṃ pabativāna, nimmalā botha bhikkhavo.*²⁴³
8. Misconduct is the stain of a woman. Stinginess is the stain of a donor.
Stains are evil things both in this world and in the next.
9. A worse stain than these is ignorance, the greatest stain.
Abandoning this stain, be stainless, O Monks!

The Unfaithful Wife

A newly married young man was ashamed due to the adulterous behaviour of his wife, and so avoided socialising. When it was his turn to offer alms, the youth mentioned this matter to the Buddha. The Buddha advised him not to be angry, and related the Anabhirati Jātaka² when she had behaved in a similar way. Then he uttered the above verses.

A Shameless Life is Easy

10. *Sujīvaṃ ahirikena, kākasūrena dhamṣinā
Pakkhandinā pagabbhena, saṃkiliṭṭhena jīvitam.*²⁴⁴
11. *Hirīmatā ca dujīvaṃ, niccaṃ sucīgavesinā
Alīnenāpagabbhena, suddhājīvena passatā.*²⁴⁵
10. Easy is the life of a shameless one who is as impudent as a crow,
back-biting, presumptuous, arrogant, and corrupt.
11. Hard is the life of a modest one who ever seeks purity,
is detached, humble, clean in life, and reflective.

The Elder Cūlasāri's Wrong Livelihood

A co-resident of the Venerable Sāriputta, named Cūlasāri, having given some medical treatment,³ obtained delicious food, and offered some to the elder,

¹ Jā. 153.

² Jā 65.

³ The twenty-one kinds of wrong livelihood are: 1) Medical practice; 2) Acting as a messenger; 3) Doing things at the behest of laymen; 4) Lancing boils; 5) Giving oil for medical application; 6) Giving emetics; 7) Giving purgatives; 8) Preparing oil for nose treatment; 9) Preparing oil for medicine; 10) Presenting bamboos; 11) Presenting leaves; 12) Presenting flowers; 13) Presenting fruits; 14) Presenting soap clay; 15) Presenting tooth-sticks; 16) Presenting water for washing the face; 17) Presenting talcum powder; 18) Using flattering speech; 19) Speaking half-truths;

promising to offer such food whenever he obtained it. The elder, however, departed without saying a word. When the monks told the Buddha about this, he said that one who practises the twenty-one kinds of wrong livelihood, lives an easy life, but one who is scrupulous has a hard time.

By Immorality the Fool Ruins Himself

12. *Yo pāṇam atipātetī, musāvādañca bhāsati
Loke adinnam ādiyati, paradārañca gacchati.*²⁴⁶
 13. *Surāmerayapānañca, yo naro anuyuñjati
Idh'evam eso lokasmim, mūlam khaṇati attano.*²⁴⁷
 14. *Evaṃ bho purisa jānāhi, pāpadhammā asaṅṅatā.
Mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayuṃ.*²⁴⁸
- 12-13. Whoso in this world destroys life, tells lies, takes what is not given, goes to others' wives, and is addicted to intoxicating drinks, such a one digs up his own root in this world.
14. Know thus O good man: "Not easy of restraint are evil things." Let not greed and wickedness drag you to protracted misery.

Five Lay Disciples

Five lay disciples, each of whom was observing one of the five precepts, spoke about the difficulty of practising their respective precepts. Having listened to them, the Buddha spoke of the difficulty of practising each of them without saying that any one of them was less important than the others.

The Envious Are Not At Peace

15. *Dadāti ve yathāsaddham, yathāpasādanam¹ jano
Tattha yo maṅku bhavati,² paresam pānabhojane
Na so divā vā rattiṃ vā, samādhim adbigacchati.*²⁴⁹
 16. *Yassa c'etaṃ samucchinnam, mūlaghaccam³ samūbatam
Sa ve divā vā rattiṃ vā, samādhim adbigacchati.*²⁵⁰
15. People give according to their faith and as they are pleased. Whoever therein is envious of others' food and drink, gains no peace either by day or by night.
16. However, whoever has this (feeling) fully cut off, uprooted and destroyed, gains peace by day and by night.

The Novice Tissa's Story

The novice Tissa, the son of a gate-keeper, disparaged the gifts of all the devotees including Anāthapiṇḍika, Visākhā, and even Queen Mālikā's incom-

²⁰ aṭṭhaṅgikānaṃ; ²¹ Running earth. *maṅku yo hoti, tattha yo maṅkuto hoti*
³ mūlaghaccham

parable alms-giving. He boasted about the generosity of his own relatives. Some monks asked him where he came from and made investigations to discover the truth. When they informed the Buddha about his mean behaviour the Buddha spoke on the mental attitude of the envious and those who were not.

There is No Fire Like Lust

17. *Natthi rāgasamo aggi, natthi dosasamo gabo*
*Natthi mohasamaṃ jālaṃ, natthi taṅhāsamā nadi.*²⁵¹

17. There is no fire like lust, no bond like hate,
 no net like delusion, no torrent like craving.

Five Laymen Listen to the Dhamma

Five laymen paid homage to the Buddha, asked him to teach the Dhamma, and sat respectfully at one side. As the Buddha was teaching, one man immediately fell asleep, one man sat digging the earth, another sat shaking a tree, another sat gazing at the sky, but only one was attentive. The Venerable Ānanda noticed this as he fanned the Buddha, and asked why some failed to pay attention even when the Buddha was teaching the Dhamma like a thunder-cloud pouring rain. The Buddha said that in many past lives one man had been a snake, so he could never get enough sleep, another had been an earth worm, another had been a monkey, and another had been an astrologer. The man who was attentive had been a scholar of the three Vedas. He thus attributed their inattentiveness to their past tendencies. He uttered the above verse showing that it was very hard to escape from lust, hatred, ignorance, and craving.

Easy to See Are Others' Faults

18. *Sudassaṃ vajjam aññesaṃ, attano pana duddasaṃ*
Paresaṃ hi so vajjāni, opunāti¹ yathā bhusaṃ
*Attano pana chādeti, kalim 'va kitavā saṭho.*²⁵²

18. Easily seen are others' faults, hard to see are one's own.
 Like chaff one winnows others' faults,
 but one's own (faults) one hides,
 as a crafty Fowler conceals himself by camouflage.

The Millionaire Meṇḍaka's Story

At one time, while wandering in the region of Aṅga and Uttara the Buddha saw that the millionaire Meṇḍaka and his family were ready to attain Stream-winning, thus he went to stay in the Jātiyā Forest near the city of Bhaddiyā.

In a previous life, Meṇḍaka and his family had to endure a long famine. When they were reduced to their last measure of rice, a Solitary Buddha arrived

¹ ophunāti

at his house for alms. Reflecting that he had had to suffer due to lack of merit, as soon as he saw the Solitary Buddha coming, Meṇḍaka offered his portion of rice, making an earnest wish that he would never have to suffer again from poverty. His wife, son, daughter-in-law, and grand-daughter also offered their portions making similar wishes. The slave likewise offered his portion, wishing to be the servant of Meṇḍaka and his wife again.¹ Due to their meritorious deeds and earnest wish, the six people never again had to suffer a famine or poverty until they were reborn again as Meṇḍaka and his family in the time of Buddha Gotama, and again Meṇḍaka's family was blessed by fabulous wealth.

Hearing that the Buddha had arrived and was staying nearby, Meṇḍaka wished to greet him. On the way he met some heretics who tried to dissuade him from going to see the Buddha, but he ignored them. On listening to the Dhamma, Meṇḍaka and his family all attained Stream-winning. When he told the Teacher about meeting the heretics, the Buddha uttered the above verse.

Defilements Multiply in Fault-finders

19. *Paravajjānupassissa, niccaṃ ujjhānasaññino*
*Āsavā tassa vadḍhanti, ārā so āsavakkhaya.*²⁵³
19. He who sees others' faults, and is ever irritable —
 the defilements of such a one multiply.
 He is far from the destruction of defilements.

The Fault-finding Elder

A certain elder was always finding fault with other monks, even regarding how they wore their robes. The monks told the Buddha about it. The Buddha said that one who admonishes others lawfully according to his duty is not at fault, but one who finds fault just out of malice will not gain concentration, and his defilements will increase. Saying thus, he uttered the above verse.

No Saints Outside of the Buddhadhamma

20. *Ākāse padaṃ natthi, samaṇo natthi bāhire*
*Papañcābhiratā pajā, nippapañcā Tathāgatā.*²⁵⁴
21. *Ākāse padaṃ natthi, samaṇo natthi bāhire*
*Sañkhārā sassatā natthi, natthi buddhānaṃ iñjitaṃ.*²⁵⁵
20. In the sky there is no track. Outside there is no recluse.
 Mankind delights in obstacles.
 The Tathāgatas are free from obstacles.

¹ Though he could have wished to become a Commander-in-Chief, yet he had such affection for his master and mistress that he only wished to be their servant again.

21. In the sky there is no track. Outside there is no recluse.
 There are no conditioned things that are eternal.
 There is no instability in the Buddhas.

The Wanderer Subhadda's Story

When the Buddha was on his deathbed, on the eve of his *parinibbāna*, a wandering ascetic named Subhadda approached and wished to question him. The Venerable Ānanda stopped him, but the Buddha told him to let Subhadda approach. The wanderer Subhadda asked the Buddha about the leading teachers who belonged to other orders. In reply the Buddha uttered the above verses.

In a previous life Subhadda had been a farmer, and though his younger brother had offered the first fruits of the harvest nine times, he had refused until at last he did give some alms. Due to his previous kamma, he had to wait until the very end of the Buddha's life to get the opportunity to realise the Dhamma.

19 – Dhammaṭṭha Vagga

The Righteous

The Just Make A Thorough Investigation

1. *Na tena hoti dhammaṭṭho, yen'atthaṃ sābasā¹ naye
yo ca atthaṃ anattaṅca, ubho niccheyya paṇḍito.*²⁵⁶
2. *Asābasena dhammena, samena nayatī pare
Dhammassa gutto medhāvī, 'dhammaṭṭho'ti pavuccati.*²⁵⁷
1. He is not thereby just because he hastily arbitrates cases.
The wise man should investigate both right and wrong.
2. The intelligent person who does not mislead others, but is righteous
and impartial, a guardian of the law, is called one who abides by the law.

The Judges

Some monks took shelter from a sudden shower of rain in a court, and while there they noticed that certain judges accepted bribes and decided cases unjustly. When they reported this to the Buddha, he uttered the above verses.

One is Not Wise Because of Speaking Much

3. *Na tena paṇḍito hoti, yāvataṅ babu bhāsati
Khemī averi abbayo, 'paṇḍito'ti pavuccati.*²⁵⁸
3. One is not wise merely because one speaks much.
He who is secure, without hate, and fearless is called 'wise.'

The Group of Six Monks

The group of six monks called themselves wise and created disorder, bullying other monks and novices. When this was reported to the Buddha he uttered this verse in explanation.

One Versed in Dhamma Does Not Speak Much

4. *Na tāvatā dhammadharo, yāvataṅ babu bhāsati
Yo ca appam pi sutvāna, dhammaṃ kāyena passati
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.*²⁵⁹
4. One is not versed in the Dhamma merely because one speaks too much. He who hears little and sees the Dhamma within,² and who does not neglect the Dhamma, he is versed in the Dhamma.

¹ Sahasā

² The Dhamma must be seen by intuitive insight within one's own five aggregates, not just understood intellectually. By contemplating the body one sees it is composed only of the four elements, which are impermanent, unsatisfactory, and not-self.

The Elder Ekudāna

An Arahant who knew only one verse lived in a certain forest. When he recited the verse on Uposatha days the deities applauded him. One day, two learned elders came there. The Arahant invited them to teach the Dhamma, saying that deities usually came to listen, but when the two monks taught there was no applause from the deities. Doubting what the resident monk had said, they invited him to teach the Dhamma. When he recited his single verse, the deities applauded as usual. Displeased at this apparent partiality of the deities, they reported these events to the Buddha. The Buddha uttered the above verse in explanation.

Grey Hair Does Not Make An Elder

5. *Na tena thero so hoti,¹ yen'assa palitaṃ siro
Paripakko vayo tassa, 'moghajīṇṇo'ti vuccati.*²⁶⁰
6. *Yampi saccaṇca dhammo ca, abhiṃsā saṃyamo damo
Sa ve vantamalo dhīro, 'thero' iti² pavuccati.*²⁶¹
5. He is not thereby an elder merely because his head is grey.
Ripe is he in age. 'Old-in-vain,' is he called.
6. In whom are truth, virtue, harmlessness, restraint and control,
that wise man who is purged of impurities is called an elder.

The Elder Lakunḍaka Bhaddiya's Story

Thirty forest monks who came to see the Buddha saw this young novice leaving. The Buddha asked them whether they had seen an elder. They replied that they had only seen a young novice. The Buddha explained that one who understands the Four Noble Truths is an elder while someone, though with grey hairs, who doesn't understand the essence is called "old in vain." Then he uttered the above verse, and the thirty forest monks gained Arahantship.

Eloquence Does Not Make A Gentleman

7. *Na vākkaraṇamattena, vaṇṇapokkharatāya vā
Sādhurūpo naro hoti, issukī maccharī satho.*²⁶²
8. *Yassa c'etaṃ samucchinnaṃ, mūlaghaccaṃ samūbatam
Sa vantadoso medhāvī, 'Sādhurūpo'ti vuccati.*²⁶³
7. Not by mere eloquence, nor by handsome appearance, does one become a gentleman, if he is jealous, selfish, and deceitful.
8. However, in whom these are wholly cut off, uprooted and extinct,
that wise man who is purged of hatred is called a gentleman.

¹ thero hoti² so thero'ti

The Story of Many Monks

Many young monks and novices showed their respect towards their teachers by performing the duties for them such as dyeing robes. Some elderly monks who were skilled teachers were jealous. With a base motive they approached the Buddha and suggested that he advise those young monks not to rehearse the Dhamma without being corrected by them. Understanding their base intentions, the Buddha uttered the above verses.

A Shaven Head Does Not Make A Monk

9. *Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ
Icchālobhasamāpanno, samaṇo kiṃ bhavissati.*²⁶⁴
10. *Yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso
Samitattā hi pāpānaṃ, 'samaṇoṭi pavuccati.*²⁶⁵
9. Not by a shaven head does an undisciplined man, who utters lies, become a monk. How will one who is full of desire and greed be a monk?
10. He who wholly subdues evil deeds both small and great is called a monk because he has overcome all evil.

Hatthaka's Story

When defeated in argument, Hatthaka would invite his opponent to meet him at a certain place at an appointed time to resume the discussion. He would then go to there before the appointed time and declare that the absence of the opponent meant acknowledgment of defeat. When this matter was reported to the Buddha he questioned Hatthaka and explained the attitude of a true monk, uttering the above verses.

Begging Does Not Make A Monk

11. *Na tena bhikkhu so hoti, yāvatā bhikkhate pare
Vissaṃ dhammaṃ samādāya, bhikkhu hoti na tāvatā.*²⁶⁶
12. *Yoḍha puññaṅca pāpaṅca, bāhetvā brahmacariyavā¹
Sankhāya loke carati, sa ce 'bhikkhū'ti vuccati.*²⁶⁷
11. He is not a monk merely because he begs from others; by following the whole code (of morality) one certainly becomes a monk and not (merely) by such begging.
12. Herein he who has transcended both good and evil, whose conduct is sublime, who lives with understanding in this world, he is called a monk.

¹ brahmacariyaṃ

A Certain Brahmin's Story

A Brahmin retired from the world and was living the life of an ascetic begging food. He saw the Buddha and requested him to address him as monk as he also was begging food. The Buddha answered that one does not become a monk merely by begging food.

Silence Alone Does Not Make A Sage

13. *Na monena muni hoti, mūlharūpo aviddasu*
*Yo ca tulaṃ 'va paggayha, varam ādāya paṇḍito.*²⁶⁸
14. *Pāpāni parivajjeti, sa munī tena so munī*
*Yo munāti ubho loke, 'munī' tena pavuccati.*²⁶⁹
13. Not by silence (alone) does he who is dull and ignorant become a sage; but a wise man, as if holding a pair of scales, selects only the best.
14. He who shuns evil, is for that reason a sage.
He who understands both worlds, is called a sage.

The Non-Buddhist Ascetics

After finishing a meal, non-Buddhist ascetics used to offer merit to the donors, but the Buddha's disciples used to depart in silence. People were offended by this seeming discourtesy. The Buddha thereupon enjoined the monks to offer merit. Then the ascetics were silent, but found fault with the monks for discoursing at length. The Buddha explained the attitude of a true sage.

By Harmlessness One Becomes A Noble One

15. *Na tena ariyo hoti, yena pāṇāni hiṃsati*
*Abhiṃsā sabbapāṇānaṃ, 'ariyo'ti pavuccati.*²⁷⁰
15. He is not a Noble One if he harms living beings;
By harmlessness towards all beings he is called 'Noble.'

The Fisherman's Story

A man named Ariya was a fisherman. Knowing that he was ready to attain Stream-winning, the Buddha went to where he was fishing. Seeing the Buddha and the Saṅgha coming, he laid aside his fishing tackle, and stood up. The Buddha asked the leading elders their names, and they replied, "I am Sāriputta," "I am Moggallāna," and so on. Then the Buddha asked the fisherman, who replied, "I am Ariya, Venerable sir." The Buddha said that one is not a Noble One who harms living beings, uttering the above verse. On the conclusion of the verse, the fisherman gained Stream-winning, thus becoming a true Noble One (*Ariya*).

A Monk Should Not Stop Halfway

16. *Na sīlabbatamattena, bābusaccena vā pana
Attha vā samādhilābhena, vivitta sayanena vā.*²⁷¹

17. *Phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ
Bhikkhu vissāsam āpādi, appatto āsavakkhayaṃ.*²⁷²

16-17. Not by mere morality and austerities, nor by much learning, nor by developing concentration, nor by secluded lodging, (thinking) “I enjoy the bliss of renunciation not resorted to by the worldlings,” should you rest content without reaching the extinction of the corruptions.

The Monks Endowed with Lesser Attainments

Some monks who had attained varying degrees of spiritual progress did not strive to become Arahants, thinking that they could become Arahants at any time. Knowing the thoughts in their minds, the Buddha admonished them not to be complacent, advising them that even a little bit of becoming was suffering, just as even a little excrement was of bad smell. On hearing the above verse, the monks attained Arahantship.

20 – Magga Vagga

The Path

The Eightfold Path is Best

1. *Maggān'aṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā*
*Virāgo seṭṭho dbammānaṃ, dvipadānaṅca cakkhumā.*²⁷³
 2. *Eso'va¹ maggo natth'añño, dassanassa visuddhiyā*
*Etañhi tumbe paṭipajjatha, māraṣṣ'etaṃ pamobanaṃ.*²⁷⁴
 3. *Etañhi tumbe paṭipannā, dukkhassantaṃ karissatha*
*Akkhātō vo² mayā maggo, aññāya sallakantaṃ.*³²⁷⁵
 4. *Tumbehi kiccaṃ ātappam, akkhātāro Tathāgatā*
*Paṭipannā pamokkanti, jhāyino mārabandhanā.*²⁷⁶
1. The best of paths is the Eightfold Path. The best of truths are the four Sayings. Non-attachment is the best of states. The best of bipeds is the Seeing One.
 2. This is the only Way. There is none other for the purity of vision. Do you follow this path. This is the bewilderment of Māra.
 3. Entering upon that path, you will make an end of pain. Having learnt the removal of thorns, have I taught you the path.
 4. Striving should be done by yourselves; the Tathāgatas are only teachers. The meditative ones, who enter the way, are delivered from the bonds of Māra.

Five Hundred Monks

When the Buddha returned to the monastery at Sāvatti after his touring the country some monks were discussing the routes they had taken. The Buddha remarked that those paths were irrelevant to their emancipation and advised them to follow the Noble Eightfold Path, uttering the above verses.

All Conditions Are Impermanent

5. *"Sabbe saṅkhārā aniccā"ti, yadā paññāya passati*
*Atha nibbindati dukkhe, esa maggo visuddhiyā.*²⁷⁷
5. "All conditions are impermanent:" when one sees this with wisdom, one is disenchanted with suffering; this is the path to purity.

The Characteristic of Impermanence

The Buddha, perceiving that many monks had meditated on impermanence in the past, advised them to continue that meditation.

¹ Eso'va

² ve

³ sallasanthanam, sallasatthanam

All Conditions Are Unsatisfactory

6. *“Sabbe saṅkhārā dukkhā”ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā.*²⁷⁸
6. “All conditions are unsatisfactory:” when one sees this with wisdom, one is disenchanted with suffering; this is the path to purity.

The Characteristic of Unsatisfactoriness

The Buddha, perceiving that many monks had meditated on unsatisfactoriness in the past, advised them to continue that meditation.

All Phenomena Are Not-self

7. *“Sabbe dhammā¹ anattā”ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā.*²⁷⁹
7. “All phenomena are not-self:” when one sees this with wisdom, one is disenchanted with suffering; this is the path to purity.

The Characteristic of Not-self

The Buddha, perceiving that many monks had meditated on not-self in the past, advised them to continue that meditation.

The Slothful Do Not Realise the Path

8. *Uṭṭhānakālambī anuṭṭhabhāno, yuvā balī ālasiyaṃ upeto,
Samsannasāṅkappamano² kusīto, paññāya maggaṃ alaso na
vindati.*²⁸⁰
8. The inactive idler who strives not when he should strive, who, though young and strong, is slothful, with (good) thoughts depressed, does not by wisdom realise the Path.

Striving Tissa’s Story

Five hundred sons of good families went forth together, and having obtained a meditation object, they went to the forest and attained Arahantship, except for one idle monk who remained behind in the monastery. When they returned to Sāvatti, the Buddha exchanged friendly greetings with them, but not with the one who had been negligent. This stimulated him to strive to attain Arahantship. He strove hard in the night, but overcome by drowsiness he stumbled and broke his thigh. His cries brought his fellow monks to attend on him. The Buddha commented on the difficulty of an idle person gaining realisation.

¹ All phenomena, both conditioned and unconditioned are not-self. Nibbāna is not impermanent, nor unsatisfactory, but it is still lacking any permanent self or soul.

² asampannasāṅkappamano

Purify Thoughts, Words, and Deeds

9. *Vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ¹ kayirā,
Ete tayo kamma pathe visodhaye, ārādhaye maggaṃ isippaveditaṃ.*²⁸¹
9. Watchful of speech, well restrained in mind, let him do nothing unskilful through his body. Let him purify these three ways of action and win the path realised by the sages.

The Pig Ghost

In the time of the Buddha Kassapa, a monk divided two monks who were friends. When he died he was reborn in Avīci hell, and during the time of the Buddha Gotama was reborn as a hideous Peta. The Elder Moggallāna saw him and mentioned it to the Buddha, who said that he had also seen him on an earlier occasion. The Buddha related the story of his previous life to warn of the evil consequences of slandering, and uttered the above verse.

Cultivate Wisdom

10. *Yogā ve jāyati² bhūri, ayogā bhūrisaṅkhayo
Etaṃ dvedhā pathaṃ nātvā, bhavāya vibhavāya ca
Tath'attānaṃ niveseyya, yathā bhūri pavaddhati.*²⁸²
10. From meditation arises wisdom. Without meditation wisdom wanes. Knowing this twofold path of gain and loss, let one so conduct oneself so that wisdom increases.

The Elder Poṭṭhila's Story

The Elder Poṭṭhila, though well versed in the Tipiṭaka, was constantly addressed by the Buddha as “Empty Poṭṭhila” in order to stimulate him to attain Arahantship. He took the hint and went to a distant forest monastery where lived thirty Arahants. He asked the most senior elder for meditation instruction, but thinking he would be too proud to instruct, the elder sent him to the next elder. He thought the same and sent him to the next most senior elder. Finally, he begged the youngest novice to be his teacher. The novice asked if he would do his bidding. The elder said he would enter a fire if told to. The novice told him to plunge into a nearby pool to test his sincerity. At once, the elder plunged into the pool with all his robes on. The novice told him to come out, and instructed him. “To catch a lizard that had entered an ant-hill with six holes, one would cover five holes and keep watch at the sixth. Thus one should close the five sense, and watch the mind. The elder understood, and meditated thus to gain Arahantship. Seeing him with his Divine Eye, the Buddha projected his image before him and uttered the above verse. At the conclusion of the discourse, the elder gained Arahantship.

¹ akusalaṃ na

² jāyati

Be Without Attachment

11. *Vanam chindatha mā rukkham, vanato jāyati bhayaṃ
Cbetvā vanañca vanathañca, nibbanā hottha bhikkhavo.*²⁸³
12. *Yāva hi vanatho na chijjati, anumatto'pi narassa nārisu
Paṭibaddhamano¹ tāva so, vaccho khīrapako'va² mātari.*²⁸⁴
11. Cut down the entire forest, not just a single tree. From the forest springs fear. Cutting down both forest and brushwood, be passionless, O monks.
12. For as long as the slightest passion³ of man towards women is not cut down, so long is his mind in bondage, like the calf to its mother.

Five Elderly Monks

Five elderly men went forth as monks. They built for themselves a hermitage at the edge of the monastery, went for alms to the houses of their sons and daughters, and ate their meal at the house of the former wife of one of the monks, who offered curries and sauces. When she died of some disease, the monks gathered back at the hermitage and wept. The monks reported this to the Buddha who advised them to practise non-attachment.

Cultivate this Path of Peace

13. *Ucchinda sineham attano, kumudaṃ sārādikaṃ 'va [pāṇinā]
Santimaggam eva brūhaya, nibbānaṃ sugatena desitaṃ.*²⁸⁵
13. Cut off your affection, as though it were an autumn lily, with the hand. Cultivate this path of peace. Nibbāna has been expounded by the Auspicious One.

The Goldsmith Elder

A young monk went forth under the Venerable Sāriputta. Thinking, “Young men are lustful,” he taught him to meditate on the impurities of the body. After a month, he had had no success, so he returned to the elder who explained the meditation object again. After a second and a third month the elder took him to see the Buddha, who, perceiving his disposition, created for him a lotus of ruddy gold as a focus for mental concentration. The monk succeeded in his meditation, gained the *jhānas* and developing his faculties as advised by the Buddha. The Buddha then made the lotus fade, and gaining the perception of impermanence, the young monk attained Arahantship within a single day.

¹ Paṭibaddhamanova

² khīrapānova

³ The vines and undergrowth of the forest are compared to the entanglements of passion.

A Fool Does Not Think of Death

14. *Idha vassaṃ vasissāmi, idha hemantagimhisu
Iti bālo vicinteti, antarāyaṃ na bujjhati.*²⁸⁶

14. Here will I live in the rainy season, here in the autumn and in the summer: thus muses the fool. He realises not the danger (of death).

The Merchant of Great Wealth

A merchant from Benares travelled to Sāvathi with five hundred carts to sell his merchandise during an annual festival, but his progress was halted by a river in flood. Since had come a long way (about 300 miles) he thought of selling his goods and spending the rainy season, cold season, and hot season there, trading his goods. The Buddha smiled when he saw that the man would fall into the jaws of death within seven days. The Venerable Ānanda asked him why he smiled, and on being told the reason, he walked for alms where the merchant was staying and the merchant respectfully offered him alms. When the elder asked the merchant how long he would stay there, the merchant informed him of his plans. The Venerable Ānanda said that though one's death might be near it was hard to realise it. When the merchant asked, the elder informed him of what the Buddha had said about his impending death. He was filled with urgency and, inviting the Buddha and the Saṅgha, offered alms for seven days. The Buddha advised him to meditate on death. He attained the first state of Sainthood and on the seventh day passed away as predicted.

Death Seizes the Doting Man

15. *Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ
Suttaṃ gāmaṃ mabogho'va, maccu ādāya gacchati.*²⁸⁷

15. The doting man with mind set on children and herds, death seizes and carries away, as a great flood (sweeps away) a slumbering village.

Kisāgotamī's Story

This story is related in detail in the Sahassa Vagga, verse 114.

No Protection At the Moment of Death

16. *Na santi puttā tāṇāya, na pitā na'pi bandhavā
Antakenādhīpannessa, natthi nātisū tānatā.***288**
17. *Etam atthavasam nātvā, paṇḍito sīlasamvuto
Nibbānagamanaṃ maggaṃ, khippam eva visodhaye.***289**
16. There are no sons for one's protection, neither father nor even kinsmen; for one who is overcome by death no protection is to be found among kinsmen.
17. Realising this fact, let the virtuous and wise person swiftly clear the way that leads to nibbāna.

Pāṭacāra's Story

This story is related in detail in the Sahassa vagga, verse 113.

21 – Pakiṇṇaka Vagga

Miscellaneous

Give Up Lesser Happiness for Greater Bliss

1. *Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ
Caje mattā sukhaṃ dhiro, sampassaṃ vipulaṃ sukhaṃ.*²⁹⁰
1. If by giving up a lesser happiness, one may see a greater one, let the wise man give up the lesser happiness in consideration of the greater happiness.

The Famine at Vesāli

At one time, due to drought the crops failed, and the people of Vesāli suffered from a famine. Many poor people died, and their rotting corpses attracted evil spirits. The stench made more people sick. The Licchavis sent prince Mahāli with the son of the head priest with precious gifts to King Bimbisāra at Rājagaha with a request to send the Buddha. King Bimbisāra, instead of granting their request, said, “You should know what to do.” They approached the Buddha and requested him to come, and he agreed to their request.

Hearing that the Buddha intended to go to Vesāli, King Bimbisāra asked him to wait while he had the road prepared, and having done that, accompanied the Teacher in state to the banks of the Ganges, arriving there in five days, pausing each night in a rest house that had been specially constructed for each day’s journey. Two boats were lashed together, decorated and a message was sent to the Licchavi’s to come and receive the Buddha. King Bimbisāra promised to wait there until the Buddha’s return. As soon as the Buddha set foot on the other bank of the Ganges a great rain storm came up and washed the region clean. Honouring the Buddha even more than King Bimbisāra had done, the Licchavis escorted him on the three days’ journey to Vesāli and accommodated him in the heart of the city.

The Buddha taught the Ratana Sutta to the Venerable Ānanda, and instructed him to circumambulate the city three times accompanied by the Licchavi princes. The elder took water in the Buddha’s stone almsbowl, and standing at the gate of the city, contemplated the Buddha’s incomparable perfections and victory over Māra on the throne of Enlightenment. Then he entered the city, and during the three watches of the night circumambulated the city three times within the walls reciting the Ratana Sutta. The evil spirits fled, breaking down the walls in their rush to escape, and the sick were cured. The people prepared a seat for the Buddha in the city hall, and when the Venerable Ānanda returned accompanied by a great multitude of the people who had been cured, the Buddha recited the Ratana Sutta again, and eighty-four thousand beings gained

insight into the Dhamma. On seven days the Buddha recited the same sutta, then the Licchavi princes escorted him back to the Ganges. The Nāgas created boats of precious materials and the deities held aloft umbrellas. Thus this miracle of crossing the Ganges was glorious like the occasions of the Twin Miracle and the descent from Tāvatiṃsa. When he reached the other side, King Bimbisāra greeted him and escorted him back to Rājagaha in state.

The following day, when the monks were talking about the great honours paid to the Buddha, he came and related how, in a previous life, as the Brahmin Saṅkha he had paid homage at the shrine of his son, Susīma, who had been a Solitary Buddha. Thus in this life great honours had been rendered to him.

Do Not Return Hatred with Hatred

2. *Paradukkhūpadānena, attano¹ sukham icchati
Verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.*²⁹¹
2. He who wishes his own happiness by causing pain to others is not released from hatred, being himself entangled in the tangles of hatred.

The Hen's Eggs

A fisherman found some turtle's eggs on the banks of the Aciravati river. Taking them with him to Sāvatti he had them cooked in a certain house, and gave one to a girl who lived there. Thereafter, she would eat nothing but eggs. Her mother gave her hen's eggs, and whenever the hen laid eggs the girl took them to eat. The hen hated the girl, and on her deathbed vowed vengeance. Throughout many lives the two were sworn enemies and ate each other's offspring. During the time of the Buddha, one was born as the daughter of a family at Sāvatti, and the other was an ogress. The Buddha reconciled them and their hatred was finally appeased. This story is also told in the Yamaka Vagga, verse 5.

Defilements Multiply in the Conceited

3. *Yañhi kiccaṃ apaviddham,² akiccaṃ pana kayirati
Unnalānaṃ pamattānaṃ, tesam vaddhanti āsavā.*²⁹²
4. *Yesañca susamāradbhā, niccaṃ kāyagatā sati
Akiccaṃ te na sevanti, kicce sātaccakārino
Satānaṃ sampajānānaṃ, attamaṃ gacchanti āsavā.*²⁹³
3. What should have been done is not done, what should not have been done is done. Defilements multiply in the conceited and heedless.
4. Those who diligently practise mindfulness of the body, who avoid what should not be done, and always do what should be done, the defilements of those who are mindful and clearly comprehending come to an end.

¹ yo attano

² tadapaviddham

The Bhaddiya Monks

Some monks at the Jātiyā forest in Bhaddiya spent their time in making and designing various kinds of ornamented sandals, neglecting their monastic duties. The Buddha rebuked them and uttered the above verses.

The monks attained Arahantship.

A Saint Goes Ungrieving

5. *Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye
Raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo.*²⁹⁴
6. *Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye
Veyyagghapañcamaṃ hantvā, anīgho yāti brāhmaṇo.*²⁹⁵
5. Having slain mother¹ and father² and two warrior kings,³ and having destroyed a country⁴ together with its chancellor,⁵ a Saint goes ungrieving.⁶
6. Having slain mother and father and two brahmin kings, and having destroyed the perilous path,⁷ a Saint goes ungrieving.

The Elder Lakuṇḍaka Bhaddiya

When many visiting monks arrived, the Buddha pointed out the Elder Lakuṇḍaka Bhaddiya who was an Arahant and short in stature. In reference to him he uttered the first of the above verses. The monks, wondering what the Buddha was talking about, later realised what he meant and gained Arahantship.

On another occasion the Buddha recited the second verse, also in reference to the same elder.

Meditate Constantly

7. *Suppabuddhaṃ pabujjhanti, sadā Gotamasāvakā
Yesaṃ divā ca ratto ca, niccaṃ buddhagatā sati.*²⁹⁶
8. *Suppabuddhaṃ pabujjhanti, sadā Gotamasāvakā
Yesaṃ divā ca ratto ca, niccaṃ dhammagatā sati.*²⁹⁷
9. *Suppabuddhaṃ pabujjhanti, sadā Gotamasāvakā
Yesaṃ divā ca ratto ca, niccaṃ saṅhagatā sati.*²⁹⁸
10. *Suppabuddhaṃ pabujjhanti, sadā Gotamasāvakā
Yesaṃ divā ca ratto ca, niccaṃ kāyagatā sati.*²⁹⁹
11. *Suppabuddhaṃ pabujjhanti, sadā Gotamasāvakā
Yesaṃ divā ca ratto ca, abhimsāya rato mano.*³⁰⁰
12. *Suppabuddhaṃ pabujjhanti, sadā Gotamasāvakā
yesaṃ divā ca ratto ca, bhāvanāya rato mano.*³⁰¹

¹ Craving; ² Conceit; ³ Eternalism and Nihilism; ⁴ Six sense doors and six sense-objects; ⁵ Attachment; ⁶ Arahant (see also the Brāhmaṇa Vagga); ⁷ The five hindrances.

7. Well awake the disciples of Gotama ever arise —
they who by day and night always contemplate the Buddha.
8. Well awake the disciples of Gotama ever arise —
they who by day and night always contemplate the Dhamma.
9. Well awake the disciples of Gotama ever arise —
they who by day and night always contemplate the Saṅgha.
10. Well awake the disciples of Gotama ever arise —
they who by day and night always contemplate the body.
11. Well awake the disciples of Gotama ever arise —
they who by day and night delight in harmlessness.
12. Well awake the disciples of Gotama ever arise —
they who by day and night delight in meditation.

The Wood-cutter's Son

Two boys in Rājagaha were friends. One was the son of a believer, while the other was the son of non-believers. Whenever they played ball, the believer's son recited "Homage to the Buddha" and won the game every time. The other boy noticed this, and also learnt to recite "*Namo Buddhassa.*" One day, his father, who was a wood-cutter, set off to the forest with his ox-cart, taking his son with him. At the end of the day the man released his oxen in a pleasant grove where there was water and grass, and took a rest. The oxen followed a herd of cows back into the city, so the man left his son and set off in pursuit of his oxen. By the time he had found his oxen, the city gate was locked, and he was unable to fetch his ox-cart where his son was still waiting.

As night fell, the boy fell asleep. That place was near a burning ground haunted by non-human beings. Two of them spotted the youth — one was a believer and one was a non-believer. The non-human being who was a non-believer decided to eat the boy in spite of the warnings of the other. When the non-human being pulled the boy's feet, he awoke and recited "*Namo Buddhassa.*" The non-human being leapt back, and afraid of what might happen, the goblin who was a believer stood guard over the boy, while the other stole a golden bowl from the king's palace, inscribed some words on it, and placed it in the cart. In the morning, the theft was discovered and the boy was arrested and questioned. He replied that his parents had brought him food during the night, and he had gone back to sleep. That was all he knew. The boy's parents told the king their story, and the king took all three to the Buddha who told the king all that had happened.

The king asked if meditation on the Buddha alone was a protection, and the Buddha replied with the above verses, explaining that all of these six kinds of meditation were beneficial.

On the conclusion of the discourse the boy and his parents all attained Stream-winning. Later they went forth and attained Arahantship.

Renunciation is Difficult

13. *Duppabbajjaṃ durabbhiraṃ, durāvāsā gharā dukkhā
Dukkho'samānasamvāso, dukkhānupatitaddhagū
Tasmā na c'addhagū siyā, na ca dukkhānupatito siyā.*³⁰²
13. Renunciation is difficult, it is difficult to delight therein. Difficult and painful is household life. Painful is association with those who are incompatible. Ill befalls a wayfarer (in *samsāra*). Therefore be not a wayfarer, be not a pursuer of ill.

The Vajjian Prince

A Vajjian prince became a monk and was meditating alone in a forest near Vesāli. At night he heard the festive music in the city and became discontented with his solitary life. Comparing himself to a log cast away in the forest, he thought that no one was as unfortunate as himself. A tree-deity admonished him in verse, that those in hell envied those in heaven, and that householders envied recluses who live alone in the forest. In the morning, the monk went to the Buddha and related what had happened. Thereupon the Buddha uttered the above verse on the difficulties of household life, and the monk attained Arahantship.

The Devout Are Respected Everywhere

14. *Saddho sīlena sampanno, yasobbogasamappito
Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito.*³⁰³
14. He who is full of confidence and virtue, possessed of fame and wealth, he is honoured everywhere, in whatever land he sojourns.

Citta the Householder

A devout follower was greatly honoured when he visited the Buddha. The Venerable Ānanda inquired of the Buddha whether he would have received the same honours if he had visited some other religious teacher. Thereupon the Buddha uttered this verse. The full story is told in the Bala Vagga, verses 73-74.

The Good Can Be Seen From Afar

15. *Dūre santo pakāsanti, himavanto'va pabbato
Asant'ettha na dissanti, ratti kbittā yathā sarā.*³⁰⁴
15. Even from afar like the Himalayan mountain the good reveal themselves. The wicked, though near, are invisible like arrows shot by night.

Cūḷa Subhaddā's Story

When they were students, the householders Ugga and Anāthapiṇḍika studied under the same teacher and became close friends. They agreed that when they had their own children they would arrange a marriage between their families. One day, the millionaire Ugga came to Sāvatti with five hundred carts laden with good for trade. When he arrived, Anāthapiṇḍika offered him hospitality and instructed his daughter Cūḷa Subhaddā to attend to all of his needs. Delighted with her gracious conduct he reminded Anāthapiṇḍika of their agreement and asked him to give her hand to his own son in marriage. Knowing that his friend Ugga was a non-believer, Anāthapiṇḍika consulted the Buddha. Considering whether Ugga had the potential for gaining confidence in the Dhamma, the Buddha gave his blessing, and Anāthapiṇḍika agreed to the marriage. He admonished his daughter on the ten duties of a faithful daughter-in-law, and sent his daughter with Ugga, bearing lavish gifts, and accompanied by eight laymen who were to protect her good name.

In her honour, alms was offered to the naked ascetics, but though requested by her father-in-law to wait on them, she was too modest to do so. Her father-in-law was deeply offended, and asked for her to be thrown out of the house. She summoned the laymen and protested her innocence. When she told her mother-in-law how the Buddha and his disciples were impervious to the eight worldly vicissitudes¹ she requested her to invite them to a meal on the following day. Cūḷa Subhaddā went to her room and made an earnest wish, casting eight handfuls of jasmine flowers, and inviting the Buddha for alms the following day. The flowers flew to Sāvatti of their own accord and arranged themselves in a canopy over the Buddha's head as he taught the fourfold assembly.

Meanwhile, back in Sāvatti, after listening to the sermon by the Buddha, Anāthapiṇḍika invited him for the meal on the following day. The Buddha remarked that he had already accepted an invitation from his daughter Cūḷa Subhaddā who had just been given in marriage. Anāthapiṇḍika expressed his surprise as she was living far away. Thereupon the Buddha uttered the above verse, and many gained Stream-winning on hearing the verse.

Sakka the king of the gods ordered the deities to make five hundred dwellings with peaked roofs. The following day, the Buddha selected five hundred Arahants, and each seated in a dwelling, they went to Ugga. Cūḷa Subhaddā asked her father-in-law where to wait to greet the Buddha. Seeing him arrive in great splendour, Ugga paid homage and invited him into his house, offering lavish alms for seven days. The Buddha instructed the Arahant Anuruddha to remain behind, and thus Ugga's city became one of faithful followers.

¹ Gain and loss, fame and defame, praise and blame, pleasure and pain.

Delight in Solitude

16. *Ekāsanam ekaseyyam, eko caram atandito*
*Eko damayam attānam, vanante ramito siyā.*³⁰⁵
16. He who sits alone, rests alone, walks alone, resolute,
 who in solitude controls himself, will find delight in the forest.

The Solitary Elder

Praising the solitary life led by a certain monk, the Buddha uttered the above verse.

22 – Niraya Vagga Hell

Liars Suffer in Hell

1. *Abbūtavādī nirayaṃ upeti, yo v'āpi¹ katvā na karomī c'āha²
Ubhopi te pecca samā bhavanti, nibhīnakammā manujā parattha.*³⁰⁶
1. The speaker of untruth goes to hell, and also he who, having done something, says, "I did not do it." Both after death become equal, men of base actions in the other world.

The Female Wanderer Sundarī

At that time the gain and honour lavished on the Buddha and his disciples was like the great flood at the confluence of five great rivers. The followers of other sects assembled and discussed what they could do to bring discredit to the Buddha, and regain the honour and gains they had lost since the arising of the Buddha in the world.

They conspired with Sundarī, a beautiful female wanderer. Every evening, when the people were returning from Jetavana after listening to the Dhamma, she set out in the opposite direction wearing flowers and perfumes, saying that she was going to stay with the recluse Gotama in the perfumed chamber. In the morning, when the people were on their way to Jetavana to offer alms, she returned having spent the night in another place, saying that she had spent a wonderful night with the recluse Gotama. When this had gone on for a few days, and gossip was starting to spread among the non-believers, the followers of other sects hired some thugs and had Sundarī murdered and her body thrown away on the heap of flowers left by the perfumed chamber. Saying that she had disappeared, they found her and carried her body through the city telling the people that the Buddha's disciples had had her murdered to cover up the recluse Gotama's wrong doing. The non-believers started to abuse the monks, but the Buddha told them to be patient, and just to recite the above verse in reply.

The king sent his men into the city to investigate, and they overheard the thugs, who had become drunk, arguing about who had murdered Sundarī, and who deserved the most money. They arrested the thugs, and took them to the king's court, where they confessed that they had been hired by the followers of other sects. The ascetics were commanded to go throughout the city declaring: "We ordered the murder of Sundarī to discredit Gotama. Gotama and his disciples are blameless. The fault was ours alone." The foolish majority gained faith, and the gain and honour accorded to the Buddha and his disciples increased all the more.

¹ yo c'āpi

² na karomī'ti c'āha

Corrupt Monks Suffer in Hell

2. *Kāsāvakaṅṭhā bahavo, pāpadhammā asaṅṅātā
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.*³⁰⁷
2. Many with a yellow robe on their necks are of evil disposition and uncontrolled. Evil-doers on account of their evil deeds are born in hell.

The Oppression of Evil Deeds

While descending from Vulture's Peak, the Elder Moggallāna saw skeleton-like ghosts all on fire. When he smiled at this sight, the Elder Lakkhaṇa asked him why he smiled. He told him to ask again later, in the presence of the Buddha.

The Buddha confirmed that he had also seen these ghosts, and related how in the time of the Buddha Kassapa they had been corrupt monks, and were now still suffering the consequences of their evil deeds, reciting the above verse.

Do Not Be Immoral

3. *Seyyo ayogulo bhutto, tatto aggisikhūpamo
Yañce bhujjeyya dussilo, ratṭhapinḍaṃ asaṅṅato.*³⁰⁸
3. Better to swallow a red-hot iron ball (which would consume one) like a flame of fire, than to be an immoral and uncontrolled person feeding on the alms offered by people.

The Vaggumudā Monks

This story is told in the Vinaya Piṭaka, regarding the fourth offence of defeat for making false claims regarding superhuman attainments. The monks dwelling on the banks of the river Vaggumudā in the country of the Vajjians, made false claims about each other's attainments during a time of food shortage, to obtain more offerings. The devotees offered food to them, even though going hungry themselves. When the monks came to pay respects to the Buddha after the Rains Retreat, the Buddha inquired how they had fared for alms during the Rains, and the truth came out. Rebuking the monks severely for telling lies regarding superhuman attainments for the sake of their stomachs, the Buddha laid down the fourth rule of defeat, and uttered the above verse.

Adultery Leads to Hell

4. *Cattāri ṭhānāni naro pamatto,
āpajjati paradārūpasevī
Apuññalābham na nikāmaseyyam,
nindaṃ tatiyaṃ nirayaṃ catuttham.*³⁰⁹
5. *Apuññalābho ca gatī ca pāpikā, bhūṭassa bhūṭāya ratī ca thokikā
Rājā ca daṇḍaṃ garukaṃ paṇeti, tasmā naro paradāraṃ na seve.*³¹⁰

4. Four misfortunes befall a careless man who commits adultery: acquisition of demerit, disturbed sleep, thirdly blame, and fourthly a state of woe.
5. There is acquisition of demerit as well as evil destiny. Brief is the joy of the frightened man and woman. The king imposes a heavy punishment. Hence no man should frequent another's wife.

Khema the Millionaire's Son

A nephew of Anāthapiṇḍika, who was a handsome youth, committed adultery as women were unable to resist his charms. Several times he was arrested, and taken before the king, but each time he was released in deference to his wealthy father. Finally the father took him to the Buddha and asked the Buddha to teach him the Dhamma. The Buddha admonished the young man on the evil consequences of adultery. On the conclusion of the above verse, Khema attain Stream-winning. In a previous life, he had made a wish to be attractive to women when honouring the shrine of the Buddha Kassapa. As a result, in this life he was irresistible to women.

Corrupt Lives Entail Suffering

6. *Kuso yathā duggabito, battham evānukantati
Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaddhati.*³¹¹
 7. *Yaṃ kiñci sīthilaṃ kammaṃ, sañkilittḥaṅca yaṃ vataṃ
Sankassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.*³¹²
 8. *Kayirā ce¹ kayirāthenaṃ, daḷhaṃ enaṃ parakkame
Sīthilo hi paribbājo, bhīyyo ākirate rajaṃ.*³¹³
6. Just as kusa grass, wrongly grasped, cuts the hand,
even so the monkhood wrongly handled drags one to hell.
 7. Any loose act, any corrupt practice, a life of dubious holiness —
none of these is of much fruit.
 8. If anything should be done, let one do it, and promote it steadily,
for slack asceticism scatters dust all the more.

A Stubborn Monk

A certain monk thoughtlessly broke off a single blade of grass. When he spoke about it to another monk to confess his offence, the other monk said it was of no consequence, and deliberately committed a wrong act by pulling up a whole clump of grass. When the Buddha was informed about it, he rebuked the stubborn monk, with the above verses.

¹ Kayirā naṃ

An Evil Deed is Better Not Done

9. *Akatam dukkatam seyyo, pacchā tapati dukkatam
Katañca sukataṃ seyyo, yaṃ katvā n'ānutappati.*³¹⁴
9. An evil deed is better not done: a misdeed torments one hereafter.
Better it is to do a good deed, after doing which one does not grieve.

The Jealous Woman

A certain woman cut off the nose and ears of a maidservant with whom her husband had committed sexual misconduct, and locked her in a store-room. To hide her misdeed, she said to her husband, “Let’s go to the monastery to listen to the Dhamma.” When relatives came to the house and discovered the maidservant, they released her, and while the husband and wife were listening to a sermon the maid-servant came there and related the whole incident to the assembly. The Buddha advised them all not to do any evil.

Guard Yourself Like A Fortified City

10. *Nagaram yathā paccantaṃ, guttaṃ santarabāhiraṃ
Evaṃ gopetha attānaṃ, khaṇo vo¹ mā upaccagā
Khaṇātītā hi socanti, nirayambi samappitā.*³¹⁵
10. Like a border city, guarded within and without, so guard yourself.
Do not let slip this opportunity, those who do grieve when reborn in
a woeful state.

A Frontier City

Some monks who spent the rains dependent for alms on a frontier city led a life of discomfort after the city was attacked by bandits, because the people were busy fortifying their city to protect themselves. When the monks reported the matter to the Buddha, he advised them to fortify their minds.

Be Ashamed of What is Shameful

11. *Alajjitāye lajjanti, lajjitāye na lajjare
Micchādittḥisamādānā, sattā gacchanti duggatim.*³¹⁶
12. *Abbaye ca bhayadassino, bhaye cābhayadassino
Micchādittḥisamādānā, sattā gacchanti duggatim.*³¹⁷
11. Beings who are ashamed of what is not shameful, and are not ashamed
of what is shameful, embrace wrong views and go to a woeful state.
12. Beings who see fear in what is not to be feared, and see no fear in
the fearful, embrace false views and go to a woeful state.

¹ khaṇo ve

The Naked Ascetics

Some monks remarked that the Nigaṇṭhā were better than the Acelakā ascetics, as the former used a cloth in front that covered their private parts, while the latter went entirely naked. The Nigaṇṭhā explained that they did so to keep dust out of their almsbowl. Hearing their discussion, the Buddha uttered the above verses. On the conclusion of the discourse many Nigaṇṭhā asked for the going forth.

Embrace Right Views

13. *Avajje vājḡamatino, vajje cāvājḡadassino
Micchādittḡhisamādānā, sattā gacchanti duggatiḡ.*³¹⁸
14. *Vajjaṇca vājḡato ṇatvā, avajjaṇca avājḡato
Sammādittḡhisamādānā, sattā gacchanti suggatiḡ.*³¹⁹
13. Beings who imagine faults in the faultless, and perceive no fault in the faulty, embrace wrong views and go to a woeful state.
14. Beings knowing faults as faults and what is faultless as faultless, embrace right views and go to a blissful state.

The Disciples of Non-believers

Some disciples who were non-believers, having seen their children playing with the children of believers, called their children into the house, admonished them not to pay respect to the recluse Gotama or his disciples, and made them swear an oath not to visit their monastery.

One day as they were playing with the children of the Buddha's followers they felt thirsty. So the son of a lay follower was sent to get some water from the monastery. This child mentioned the matter to the Buddha who advised him to bring all the children to the monastery. After they had quenched their thirst the Buddha taught the Dhamma to them and they became his followers. On hearing about this the parents were at first displeased, but they were won round by the believing parents, came to the Buddha and also became his followers.

23 – Nāga Vagga The Tusker

Many People Are Immoral

1. *Abam nāgo'va saṅgāme, cāpāto patitaṃ saraṃ
Ativākyam titikkhissam, dussilo hi babujjano.*³²⁰
 2. *Dantaṃ nayanti samitiṃ, dantaṃ rājābbirūbati
Danto seṭṭho manussesu, yo'tivākyam titikkhati.*³²¹
 3. *Varam assatarā dantā, ājāniyā ca¹ sindhavā
Kuñjarā ca² mahānāgā, attadanto tato varam.*³²²
1. As an elephant in the battlefield withstands the arrows shot from a bow, even so will I endure abuse; truly most people are undisciplined.
 2. They lead the trained (horses or elephants) to an assembly. The king mounts the trained animal. Best among men are the trained who endure abuse.
 3. Excellent are trained mules, so are thoroughbred horses of Sindh and noble tusked elephants; but far better is he who has trained himself.

The Buddha's Self Control

Māgaṇḍiyā, who bore a grudge against the Buddha,³ became one of the chief queens of King Udena. She hired some slaves to abuse the Buddha. When he entered the city for alms they shouted, “You are a robber, a fool, an idiot, a camel, an ox, a donkey, a denizen of hell, a beast. You have no hope of salvation, you are destined for hell.” The Venerable Ānanda, unable to endure such abuse, suggested to the Buddha that he leave the place and go to another city, but the Buddha advised him to practise patience and compared himself to an elephant who had entered the battlefield prepared to endure all attacks.

Self-control Leads to the Goal

4. *Na hi etehi yānehi, gaccheyya agataṃ disaṃ
Yathā'ttanā sudantena, danto dantena gacchati.*³²³
4. Surely never by those vehicles would one go to the untrodden land (*nibbāna*) as does one who is controlled through his subdued and well-trained self.

The Elephant-trainer Monk

A monk who had been an elephant-trainer was watching an elephant-trainer failing to control the animal. He suggested to another monk that if he prodding

¹ ājāniyāva

² kuñjarāva

³ See the Story of Sāmāvati, Appamāda Vagga, and the Daughter of Māra, Buddha Vagga.

the elephant in a particular place it would soon be tamed. The elephant-trainer overheard, adopted the suggestion, and succeeded. When this matter was reported to the Buddha, he admonished the monk that he could not reach that destination not reached before by riding elephants. He should train himself to reach his ultimate goal.

An Elephant Longs for the Forest

5. *Dhanapāla*¹ *nāma kuñjaro, kaṭukabhedano*² *dunnivārayo*
*Baddho kabalaṃ na bhuñjati, sumarati*³ *nāgavanassa kuñjaro.*³²⁴
5. The uncontrollable, captive tusker named Dhanapālaka, with pungent juice flowing, eats no morsel; the tusker calls to mind the elephant forest.

The Elderly Brahmin's Story

An old Brahmin who had eight hundred thousand of wealth gave one hundred thousand to each of his four sons when they married. When his wife died, his sons consulted and decided that if their father remarried the remaining wealth would be divided among the children of his new wife, and they would lose it, so they would take good care of him in turns. Thus he was persuaded to give the remaining four hundred thousand to his four sons, and went to stay with his eldest son. After a while, the wife of the eldest son insulted asked him if he didn't know the way to the house of his second son. Enraged, the Brahmin left the house and went to the house of his second son. Again, after some time he was made unwelcome, and went to the house of the third son, and then the fourth son, and finally became a homeless wanderer. One day he went to see the Buddha, who taught him a verse to recite when the Brahmin's assembled.

“At their birth I rejoiced, having wished for it.

Urged by their wives they drove me out like a pig by a dog.

“Wicked and two-faced they say to me, ‘Dear father, father dear.’

Ogres in the guise of sons, they forsake me in old age.

“When a horse grows old, he is deprived of food.

Likewise, the father of fools, begs his food from door to door.

“Better this staff for me than disobedient sons.

The staff at least wards against wild dogs and oxen.

“When I stumble into a hole in the darkness,

With the aid of this staff I recover my footing.”⁴

¹ Dhanapālako

² kaṭukappabhedano

³ susarati

⁴ S.i.176.

The Brahmins were outraged, and the sons had to beg forgiveness and promise to care for their father properly to avoid a death sentence. When later invited to the eldest son's house for alms, the Buddha related the *Mātuposaka Nāgarāja Jātaka*.¹

At one time there was an elephant *Dhanapāla* who cared for his blind mother. When captured and imprisoned in the king's elephant-stable he refused to eat even when offered the choicest food. Having identified himself with the elephant *Dhanapāla* showing his former powerful wish to fulfil his duty to his mother, the Buddha concluded with the above verse. On listening to the discourse, the audience shed floods of tears, and the Brahmin, his sons, and their wives attained Stream-winning.

Be Moderate in Eating

6. *Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī*
*Mahāvarāho'va nivāpapaṭṭho, punappunaṃ gabbham upeti mando.*³²⁵
6. The stupid one, when he is torpid, gluttonous, sleepy, rolls about lying like a great hog nourished on pig-wash, goes to rebirth again and again.

King Kosala's Diet

Due to overeating, King Kosala had to experience great discomfort. As advised by the Buddha he became moderate in eating and improved in health. Having reduced his daily food intake and enjoying good health again, he offered the incomparable almsgiving to the Buddha and the Saṅgha for seven days.

Control Your Thoughts

7. *Idaṃ pure cittaṃ acāri cārikaṃ,*
yenā'icchakaṃ yatthakāmaṃ yathāsukhaṃ
Tadajj'ahaṃ niggahessāmi yoniso,
*batthippabbhinaṃ viya añkusaggabo.*³²⁶
7. Formerly the mind wandered wherever it liked, following its pleasure and desire. Today I keep it in check with attentiveness, as a mahout controls an elephant in rut.

Sāmaṇera Sānu's Story

The novice *Sānu*, who had led the holy life diligently since the age of seven, wished to leave the Saṅgha when he came of age. When he told his mother, she warned him of the suffering of household life, asking him to wait until after the meal. A *Yakkhiṇī*, who had been his mother in a previous life, gained great benefits when *Sānu* shared merits of reciting the suttas. Fearing that she would lose her status if he disrobed, she possessed the novice and made him throw

¹ Jā 455.

a fit. When he came round and was told what had happened he realised the advantages of the holy life, and asked for the higher ordination. The Buddha uttered the above verse to admonish him.

Avoid the Evil Way

8. *Appamādaratā botha, sacittam anurakkhatha
Duggā uddharath'attānaṃ, pañke sanno'va¹ kuñjaro.*³²⁷

8. Take delight in heedfulness. Guard your mind well.
Draw yourselves out of evil ways as an elephant sunk in mud.

The Elephant Pāveyyaka

The elderly elephant Pāveyyaka got stuck in the mud. The mahout made it ready as if for battle and battle drums were beaten. The elephant exerted itself and extricated itself from the mud. This matter was reported to the Buddha and he advised the monks to exert themselves as did the elephant stuck in mud.

Associate with the Wise or Stay Alone

9. *Sace labetha nipakaṃ sabāyaṃ, saddhiṃ caraṃ sādhuviḥāridhīraṃ
Abbhūya sabbāni parissayāni, careyya ten'attamaṃ satīmā.*³²⁸
10. *No ce labetha nipakaṃ sabāyaṃ, saddhiṃ caraṃ sādhuviḥāridhīraṃ
Rājā'va rattham vijitam pabāya, eko care mātaṅgaraññeva nāgo.*³²⁹
11. *Ekassa caritaṃ seyyo, natthi bāle sabāyatā
Eko care na ca pāpāni kayirā, apposukko mātaṅgaraññeva nāgo.*³³⁰

9. If you get a prudent companion (who is fit) to live with you, who behaves well and is wise, you should live with him joyfully and mindfully, overcoming all dangers.
10. If you do not get a prudent companion who (is fit) to live with you, who behaves well and is wise, then like a king who leaves a conquered kingdom, you should live alone as an elephant does in the elephant forest.
11. It is better to live alone. There is no fellowship with the foolish.
Live alone doing no evil, care-free, like an elephant in the forest.

The Pālileyaka Forest

At one time the Buddha was dwelling alone in the Pālileyaka forest, attended only by an elephant. At the end of the Rains Retreat the Venerable Ānanda came to see him with five hundred monks, but asked them to wait at some distance while he approached alone. As he approached, the elephant rushed to attack him, but the Buddha called the elephant back. Commenting on his solitary life, the Buddha uttered the above verses.

¹ satto'va

The Causes of Bliss

12. *Atthambi jātambi sukhā sabhāyā, tuṭṭhī sukhā yā itarītarena
Puññaṃ sukhaṃ jīvitasañkhayambhi,
sabbassa dukkhassa sukhaṃ pahānaṃ.*³³¹
 13. *Sukhā matteyyatā loke, atho petteyyatā sukhā
Sukhā sāmāññatā loke, atho brahmaññatā sukhā.*³³²
 14. *Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.*³³³
12. It is pleasing to have friends when need arises. It is good to be content with little. Merit is a blessing when life is at an end. Blissful is the shunning of all ill.
 13. Happy in this world is ministering to mother. Ministering to father too is blissful. Ministering to those gone forth is a pleasure. Blissful too is ministering to Perfected Ones.
 14. Virtue maintained until old age is blissful. Pleasing is steadfast confidence. Blissful is the attainment of wisdom. It is good to do no evil.

Māra Invites the Buddha to Become A King

At one time, reflecting on how kings punished and persecuted their subjects, the Buddha was moved to compassion and thought, “Is it not possible to rule without persecuting others?” Māra approached the Buddha and invited him to become king, to rule righteously, and do whatever good could be done with wealth. The Buddha remarked that Māra had nothing in common with him and uttered the above verses regarding the causes of happiness.

24 – Taṇhā Vagga Craving

Craving Grows in the Heedless

1. *Manujassa pamattacārino, taṇhā vaḍḍhanti māluwā viya
So plavati¹ burāburam, phalam iccham 'va vanasmi vānaro.*³³⁴
2. *Yaṃ esā sabatī jammī, taṇhā loke visattikā
Sokā tassa pavaḍḍhanti, abbivaṭṭham 'va² biraṇam.*³³⁵
3. *Yo c'etaṃ sabatī jammim, taṇham loke duraccayam
Sokā tambā papatanti, udabindu'va pokkharā.*³³⁶
4. *Taṃ vo vadāmi bhaddam vo, yāvanta'ttha samāgatā
Taṇhāya mūlam kbanatha, usirattho'va biraṇam
Mā vo nalam 'va soto'va, māro bhañji punappunam.*³³⁷

1. The craving of one who lives heedlessly grows like a creeper.
He jumps from life to life like a monkey seeking fruits in the forest.
2. Whomsoever craving overcomes in this world,
his sorrows flourish like well-watered biraṇa grass.
3. Whoever overcomes this unruly craving in this world,
his sorrows fall away like water-drops from a lotus-leaf.
4. I say this to you: Good luck to all who have assembled here! Dig up
the root of craving like one in quest of biraṇa's sweet root. Do not
let Māra crush you again and again as a flood (crushes) a reed.

Kapila the Fish

After the parinibbāna of the Buddha Kassapa, two brothers went forth. The elder brother, named Sāgata, took upon himself the burden of meditation, while the younger brother, named Kapila, thought he could meditate when he was older, so took upon himself the burden of study. The Elder Sāgata lived with his preceptor for five years, then having taken a meditation subject, lived in the forest and gained Arahantship. The Elder Kapila gained a large following and many material gains due to his learning, and, becoming proud, began to disparage others. The well-behaved monks reported his behaviour to his brother, who admonished him three times, but Kapila wouldn't listen and became wicked. One day, taking a fan, he began reciting the Pātimokkha in the usual way asking if any of the monks had any offence to confess.³ Thinking, "What

¹ plavati, palaveti, uplavati

² abhivaḍḍhamva, abhivaḍḍhamva

³ Before entering the Uposatha hall for the recitation of the Pātimokkha, the monks confess any offences that they might have to one another in groups of two or three. Thus when the reciter asks, "If any monk has any offence, let him confess it" they always remain silent. The Elder Kapila was apparently blissfully unaware of this

is the use of answering this fellow, the monks said nothing.” Observing their silence, Kapila said, “What difference does it make if I recite the Pātimokkha or not?” So saying, he arose from his seat. Thus did he retard the dispensation of the Buddha Kassapa. After his death he was reborn in Avīci hell where he stayed until the time of the Buddha Gotama when he was reborn in the River Aciravati as a golden fish. His mother and sister, having abused well behaved monks, were also reborn in Avīci hell.

Also during the time of the Buddha Kassapa, five hundred bandits fled into the forest to escape their pursuers. Seeing a forest monk they begged him for protection. The elder administered the five precepts to them, and admonished them to guard the precepts even at the cost of their own lives. They agreed. When the householders caught them, they executed the bandits, who were reborn as devas. During the time of the Buddha Gotama they were reborn at the same time in a fishing village by the Aciravati river, and grew up together.

One day the fish was caught by the fishermen, and due to his remarkable golden colour the fishermen put it in a boat and took it to the king. The king thought, “The Buddha will know the reason for this, and had the fish taken to the teacher.” As soon as the fish opened its mouth, the bad smell of his breath pervaded the monastery. The Buddha questioned the fish and made him answer.

“Are you Kapila?”

“Yes venerable sir.”

“Where have you come from?”

“From Avīci hell, venerable sir.”

“Where has your elder brother Sāgata gone?”

“He attained *parinibbāna*, Venerable sir.”

“Where are you mother and sister?”

“In the great hell, venerable sir.”

“Where are you going now?”

“To Avīci hell, venerable sir.”

Then the fish knocked its head against the side of the boat and died. Most in the audience became alarmed and horrified. The Buddha then taught the Kapila Sutta¹ for the benefit of the audience. The five hundred fishermen, being stirred with religious emotion, requested the going forth from the Teacher.

tradition as he had never bothered to train himself properly in the Vinaya discipline, thus when he asked the question he thought that the monks would confess their offences to him. Since they remained silent, he assumed that they were shameless, though they were just diffident to say anything to Kapila who had proved himself impossible to admonish.

¹ Dhammācariya Sutta, Sn. vv.274-283.

Craving is the Root of Suffering

5. *Yathā'pi mūle anupaddave daḷhe, chinno'pi rukkho punareva rūhati
Evam'pi taṅbānusaye anūbate, nibbattatī dukkham idaṃ punappunam.*³³⁸
 6. *Yassa chattiṃsatī sotā, manāpassavanā bhusā
Māhā¹ vāhanti duddittḥim, saṅkappā rāganissitā.*³³⁹
 7. *Savanti sabbadhī sotā, latā uppajja² tiṭṭhati
Taṅca disvā latam jātam, mūlam paññāya chindatha.*³⁴⁰
 8. *Saritāni sinehitāni ca, somanassāni bhavanti jantuno
Te sātāsītā sukhesino, te ve jātijarūpagā narā.*³⁴¹
 9. *Tasiṅāya purakkhatā pajā, parisappanti saso'va bandhito³
Saṃyojanasaṅgasattā, dukkham upenti punappunam cirāya.*³⁴²
 10. *Tasiṅāya purakkhatā pajā, parisappanti saso'va bandhito³
Tasmā tasiṅam vinodaye, ākaṅkhanta⁴ virāgam attano.*³⁴³
5. Just as a tree with roots unharmed and firm, though hewn down, sprouts again, even so while latent craving is not rooted out, this sorrow springs up again and again.
 6. If in anyone the thirty-six streams (of craving) that rush towards pleasurable thoughts are strong, such a deluded person, torrential thoughts of lust carry off.
 7. The streams (craving) flow everywhere. The creeper (craving) sprouts and stands. Seeing the creeper that has sprung up, with wisdom cut off root.
 8. In beings there arise pleasures that rush (towards sense-objects) and (such beings) are steeped in craving. Bent on happiness, they seek happiness. truly, such men come to birth and decay.
 9. Folk enwrapped in craving are terrified like a captive hare. Held fast by fetters and bonds, for long they come to sorrow again and again.
 10. Folk, enwrapped in craving, are terrified like a captive hare.
Therefore a monk who desires dispassion should discard craving.

The Sow

One day, while was entering Rājagaha for alms, the Buddha smiled when he saw a certain sow. Seeing him smile, the Venerable Ānanda asked him the reason, and the Buddha related the sow's past life.

During the time of Buddha Kakusandha she was a hen who used to listen to the sound of a monk reciting a formula for insight meditation. When she died, she was reborn as a princess named Ubbarī in the royal household. One day, Ubbarī saw a heap of maggots and gained the first *jhāna*. When she died,

¹ Vāhā² ubbhijja³ bādhitto⁴ bhikkhu ākaṅkhī, ° ākaṅkham

she was reborn as a Brahma. Passing away from that existence and wandering through saṃsāra, she has now been reborn as this sow. Then the Buddha uttered the above verses on the dangers of craving for the benefit of the monks who were listening to this conversation.

Returning to Lay Life is Foolish

11. *Yo nibbanattho vanādbhimutto, vanamutto vanam eva dbāvati
Taṃ puggalam ettha passattha, mutto bandhanam eva dbāvati.*³⁴⁴
11. Whoever with no desire (for the household) finds pleasure in the forest (of asceticism) and though freed from desire (for the household), (yet) runs back to that very home. Come, behold that man! Freed, he runs back into that very bondage.

The Back-sliding Monk

A certain young man entered the Saṅgha under the guidance of the Elder Mahākassapa and gained the fourth *jhāna*. Seeing the gold and other rare objects in the household of his maternal uncle he developed a strong attachment for them and disrobed. However, because he was too lazy to do any work, he was thrown out of the house, and fell into the company of thieves. One day he was caught and with his hands bound was being led off for execution, and being lashed with whips at every cross-roads. While walking for alms, the Elder Mahākassapa recognised him, and urged him to meditate as he had done before. When the executioners were making ready to kill him, they marvelled that he was completely unafraid. The king was informed, who ordered his release and went to see the Teacher. The Buddha manifested an image of himself before the man, and uttered the above verse, on hearing which the man attained Stream-winning. He then rose into the air, went to where the Teacher was sitting with the king, paid homage, and attained Arahantship in the midst of the assembly.

Attachment is Stronger Than Chains

12. *Na taṃ dalhaṃ bandhanam āhu dbhīrā, yadāyasam dārujapabbajañca¹
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekhā.*³⁴⁵
13. *Etam dalhaṃ bandhanam āhu dbhīrā, obāriṇam sīhilaṃ duppamuñcam
Etam pi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pabāya.*³⁴⁶
12. That which is made of iron, wood or hemp, is not a strong bond, say the wise; the longing for jewels, ornaments, children, and wives is a far greater attachment.

¹ dārujam babbajañca

13. That bond is strong, say the wise. It hurls down, is supple, and is hard to loosen. This too the wise cut off, and leave the world, with no longing, renouncing sensual pleasures.

The Prison

While walking for alms, some monks from the countryside noticed criminals bound by chains while passing a prison. They asked the Buddha whether there were other bonds stronger than those they had seen. The Buddha replied that the bonds of craving for wealth, crops, wives, and children, was much stronger. Nevertheless, wise men of former times, having broken these bonds, went forth into the Himalayas. Then he related a story of the past when Brahmadata was the king of Benares. Then a young man whose father had died, worked for hire to support his mother. Contrary to his wishes, she brought him a wife, and passed away after some time. He then told his wife to support herself by working for hire as he wished to go forth as a monk. She told him that she was pregnant, and asked him to wait until the baby had been born. When the baby was born she asked him to wait until it was weaned from the breast. Meanwhile she became pregnant again. Thinking that he would never escape if he did as his wife wished, he decided to leave secretly. He went to the Himalayas and became a recluse, developing the *jhānas* and the superhuman faculties, rejoicing in having escaped from the bondage of household life. Having related this story of the past, the Buddha uttered the above verses.

The Lustful Are Caught in Their Own Web

14. *Ye rāgarattānupatanti sotam, sayam kataṃ makkakaṭṭakāva jālam
Etam pi chetvāna vajanti dhīrā, anapekkhīno sabbadukkham pabhāya.*³⁴⁷

14. Those who are infatuated with lust fall back into the stream as (does) a spider into the web spun by itself. This too the wise cut off and wander, with no longing, released from all sorrow.

The Elder Sister Khemā

Khemā was the chief queen of King Bimbisāra. As a result of an earnest wish she had made at the feet of Buddha Padumuttara, she was extremely beautiful. She avoided the Teacher's presence as she feared that he would speak in dispraise of beauty. Knowing of her vanity, the king had songs composed praising the beauty of the Bamboo Grove. Hearing these songs, Khemā developed a longing to go and see for herself the beauty of the Bamboo Grove (Veḷuvana), and decided to go there. Knowing that she had come, the Buddha created a phantom of a beautiful young woman, who sat fanning him. Khemā was fascinated by the young woman, who seem far more beautiful than herself,

and decided that the Teacher's dislike of physical beauty had been misrepresented. As Khemā sat enthralled by the young woman, the Buddha made the phantom age rapidly as he was teaching the Dhamma. After a while, the phantom became middle-aged, then old, then she collapsed and died, and became a heap of bones. As Khemā watched this happen, she gained insight. Knowing this, the Buddha said:

“Khemā, look at this diseased heap of filth, oozing and trickling,
longed for by fools.”

On hearing this verse, Khemā attained Stream-winning. Admonishing her further on the difficulty of crossing the stream of craving, the Buddha uttered the above verse: “Those who are infatuated with lust ...” on the conclusion of which she attained Arahantship. The Buddha advised the king that should either enter the Saṅgha or attain *parinibbāna*, and the king asked for her to be admitted to the community of nuns. Thus Khemā Therī became one of the leading nuns.

Let Go!

15. *Muñca pure muñca pacchato, majjhe muñca bhavassa pāragū
Sabbattha vimuttamānaso, na puna jātijaram upehisi.*³⁴⁸
15. Let go of the past. Let go of the future. Let go of the present. Crossing to the farther shore of existence, with mind released from everything, do not again undergo birth and decay.

Uggasena's Story

A troupe of five hundred circus performers came to Rājagaha every six months and drew big crowds, earning much wealth. The people piled up stacks of beds in order to watch. A young man named Uggasena, who was the son of a millionaire, fell in love with a certain female acrobat. He told his parents he would die unless he could marry her, and refused to eat in spite of being urged repeatedly to take a wife more suited to his family's wealth. Unable to dissuade their son, they sent a messenger to seek the girl's hand in marriage. Her father refused, saying that if their son wanted to marry her, he would have to join their troupe and travel with them. Uggasena joined the troupe to marry the acrobat's daughter, and wandered from place to place, looking after the carts, and so forth. In due course, his wife became pregnant and gave birth. As she played with her son, she called him “Son of a cart-driver,” “Son of a firewood gatherer,” “Son of a water-carrier,” “Son of a know-nothing.” Hearing her talk like this, Uggasena decided to learn the art of tumbling. He went to her father and asked him to teach him. After a year, he mastered the art, and prepared to

display his skill to the crowd for the first time at Rājagaha. An announcement was made to the crowd that Uggasena, the son of the millionaire, would perform, and he climbed to the top of a bamboo pole sixty cubits high. Poised on top of the pole, he called for the crowd's attention, ready to perform somersaults. At that very moment, the Buddha entered the city for alms, and everyone paid attention to him. Uggasena performed seven somersaults, landing safely back on top of the pole each time, but there was no applause as no one was watching. Utterly deflated, he just stood there thinking that his performance had been a complete failure. Knowing his thoughts, the Buddha sent the Elder Moggallāna to ask Uggasena to perform his feat again. Thinking, "The Teacher wishes to see my performance," Uggasena turned fourteen somersaults, and stood on top of the pole. The Buddha spoke to him, "Uggasena, a wise man should give up attachment to the past, future, and present to gain release from birth, old age, disease, and death." Then the Buddha uttered the above verse, and on its conclusion, Uggasena gained Arahantship together with analytical knowledge (*patisambhidā ñāṇa*), even while stood on top of the bamboo pole. Uggasena descended from the pole, approached the Buddha, paid homage, and requested the Going Forth. The Buddha ordained him with the words, "Come, monk."

Later, the monks asked him, "Were you not afraid as you descended from the pole?" Uggasena replied that he had no fear, and the Buddha confirmed it, uttering this verse (Dhp v 397):

"He who has cut off all fetters, who trembles not,
Who has gone beyond ties, who is unbound — I call a Saint."

On another occasion the monks were talking about Uggasena, wondering how the son of a millionaire could become a wandering circus performer, and how could such a person be endowed with the perfections for Arahantship. Having inquired about the subject of their conversation, the Buddha related a story of the past.

When the golden *cetiya* of the Buddha Kassapa was being constructed, a husband and wife, having taken abundant food, set out to work as labourers. On the way they saw an elder walking for alms. The wife urged her husband to fetch his almsbowl, and they offered him alms, both making an earnest wish to attain the knowledge that he had gained. The elder, being an Arahant endowed with psychic powers, looked into their futures and smiled. Seeing him smile, the wife said that he must have been an actor, and her husband agreed. Thus due to these words, the pair became actors, but due to their earnest wish they also attained Arahantship. Uggasena's wife also retired from the world and gained Arahantship, according to her wish in her previous life.

Craving Grows in the Passionate

16. *Vitakkapamathitassa jantuno, tibbarāgassa subhānupassino
Bhiyyo tanhā pavaddhāti, esa kbo dalham¹ karoti bandhanam.*³⁴⁹
17. *Vitakkūpasame ca² yo rato, asubham bhāvayate sadā sato
Esa³ kbo byantikāhiti, esa³ checchati mārabandhanam.*³⁵⁰
16. For the person who is perturbed by (evil) thoughts, who is exceedingly lustful, who contemplates pleasant things, craving increases more and more. Surely, he makes the bond (of Māra) stronger.
17. He who delights in subduing (evil) thoughts, who meditates on “the loathsomeness” (of the body) who is ever mindful — he will make an end (of craving). He will sever Māra’s bond.

Young Archer the Wise

A young monk in need of drinking water went to a certain house. As soon as the young woman in the house saw the monk, she fell in love with him. She asked him to come again whenever he needed water. Later, she offered him rice gruel, and later provided him with a seat and offered boiled rice. Seating herself near him, she started talking about how lonely she was, as no visitors came to that house. Thinking about her, the young monk became discontented, and was taken to his preceptor and to the Buddha. He admitted the cause of his discontent. The Buddha then related an incident from the young monk’s previous life to show how he had been betrayed by her before.

At that time he had been known as Young Archer the Wise. Having acquired the skills of archery and sword-fighting in Takkasila, his teacher was so pleased with his ability that he gave his own daughter to him in marriage. On the return journey to Benares they were waylaid by bandits, but Young Archer killed fifty of them with arrows. Having run out of arrows, he asked his wife for his sword, but when she saw the bandit chief she fell in love with him at once, and put the sword in the bandit’s hand. The bandit slew Young Archer, took the woman with him and went his way. Realising that such a woman would kill him too, just as she had killed her husband, he abandoned her by a river, taking her jewels and crossing over to continue his journey alone. In order to teach the woman a lesson, Sakka appeared before her in the form of a jackal with some meat in his mouth. As a fish leaped out of the water, the jackal dropped the meat to catch the fish, but missed, and a bird flew away with the meat. When the woman laughed at this, the Jackal (Sakka) admonished her that she was even more foolish, as she had lost both her husband and her lover, but could not see her own fault. She understood and vowed to be faithful in future. Sakka scolded her again, saying that one who stole a clay pot

¹ esa gālham

² vitakkūpasameva

³ eso (?)

would also steal a copper one, and that she would do evil again. When the Teacher had finished relating this *Cūḷadhanuggaha Jātaka* (Jā. 374) he told the monk that at that time he had been Sakka, the young monk had been Young Archer the Wise, and the young woman had been his unfaithful wife who had deprived him of life. On the conclusion of the above verse, the young monk attained Stream-winning.

Who Has Reached the Goal is Fearless

18. *Niṭṭhaṅgato asantāsī, vītatanho anañṅano*
*Acbhīndi bhavasallāni, antimo'yaṃ samussayo.*³⁵¹
19. *Vītatanho anādāno, niruttipadakovido*
Akkharānaṃ sannipātaṃ, jaññā pubbaparāni ca
*Sa ve “antimasārīro, mahāpañño mahāpuriso”ti vuccati.*³⁵²
18. Who has reached the goal is fearless. Void of craving, he is passionless, having cut off the barbs of life. This is his final body.
19. Who is without craving and grasping, who is skilled in etymology and terms, who knows the grouping of letters and their sequence — he is called the bearer of the final body, one of profound wisdom, a great man.

Māra Tries to Frighten Rāhula

One day, several elders arrived during the night, and woke up the novice Rāhula. Not seeing any other place to sleep, Rāhula went to lie down in front of the Buddha's Perfumed Chamber. Māra Vasavatti, hoping to annoy the Buddha by frightening his son, took the form of a bull-elephant, encircled the head of Rāhula with his trunk, and trumpeted loudly. Sitting in the Perfumed Chamber, the Buddha told Māra that even a thousand like himself would not be able to frighten his son who was fearless, free from craving, courageous, and wise. So saying, he uttered the above verses.

The Omniscient One Has No Teacher

20. *Sabbābhībhū sabbavidū'ham asmi, sabbesu dhammesu anūpālīto*
*Sabbañjaho taṇhakkhaye vimutto, sayam abbiññāya kam uddiseyyam.*³⁵³
20. All have I overcome, all do I know. From all am I detached. All have I renounced. Wholly absorbed am I in “the destruction of craving.” Having comprehended all by myself, whom shall I call my teacher?

The Naked Ascetic Upaka

Shortly after his Enlightenment, while on his way to the deer park to teach the Dhamma to the group of five ascetics, he met Upaka, a naked ascetic.¹ Pleased with the Buddha's serene appearance, Upaka asked who were his preceptor and teacher. The Buddha replied that he had no preceptor or teacher,

¹ Ājīvaka: the followers of Makkhali Gosāla. They went about naked, abstained from fish and flesh, followed strict rules about accepting food, and were esteemed due to this.

and uttered the above verse. Neither approving nor disapproving, Upaka departed, shaking his head and wagging his tongue.¹

The Gift of Truth Excels All Gifts

21. *Sabbadānaṃ dhammadānaṃ jīnāti, sabbam rasam dhammaraso jīnāti
Sabbam ratim dhammaratī jīnāti, tanbakkhayo sabbadukkham jīnāti.*³⁵⁴
21. The gift of Truth excels all (other) gifts. The flavour of Truth excels all (other) flavours. The pleasure in Truth excels all (other) pleasures. He who has destroyed craving overcomes all sorrow.

Sakka's Questions

The deities assembled and debated these four questions: “Which is the best gift? Which is the best taste? Which is the greatest bliss? Why is the destruction of craving said to be the best of all? Unable to obtain an answer, they took their questions to Sakka, the king of Tāvatiṃsa, and Sakka decided that this was a question that only the Buddha could answer. Sakka went to the Jeta grove with a large retinue of deities and put the questions to the Buddha, who replied with the above verse. Sakka then requested that, since the gift of Dhamma was the best of gifts, that the merit of teaching the Dhamma should be shared with the deities whenever the monks taught. The Buddha told the monks to share the merits of teaching the Dhamma to all beings from that day on.

Riches Ruin the Fool

22. *Hananti bhogā dummedham, no ve pāragavesīno
Bhogatanbhāya dummedho, banti aññe'va attanā.*³⁵⁵
22. Riches ruin the foolish, but not those in quest of the beyond (*nibbāna*). Through craving for riches the ignorant man ruins himself as (if he were ruining) others.

The Childless Millionaire

A childless millionaire died leaving all his wealth. King Pasenadi ordered all of his wealth to be removed to the royal treasury. There was so much wealth, that this process took seven days. Then the king went to see the Buddha. He related what had happened and remarked that although the Buddha dwelt close by, the treasurer had not given any alms. The Buddha related the previous life of the millionaire. At one time he was a millionaire. When a Solitary Buddha named Tagarasikhim came to his house for alms, he told his wife to give him something, and got up and left. His wife, seizing this rare opportunity, took his almsbowl and filled it with delicious food. On coming back, the man asked the Tagarasikhim if he had been given anything, so he

¹ Upaka later met the Buddha again, gained the fruit of non-returning, and was reborn in the Pure Abode of Aviḥā, where he immediately attained Arahantship.

lifted the lid of his bowl. Seeing and smelling the delicious food given by his wife, the householder thought that it would have been better to give that food to his servants, as they would work hard, but this monk would just go and have a good sleep after eating. In that life, the householder had a nephew who would frequently point out his father's property when walking with his uncle. Not wishing for his nephew to inherit his brother's property, he took the boy and murdered him in a wood. Having suffered in hell for many hundreds of thousands of years for this evil deed, he was reborn in Sāvatti as a multi-millionaire due to the fruition of his offering of choice alms to Tagarasikhim. However, because he regretted giving it, he was unable to enjoy any benefit of this wealth, and lived on only sour rice gruel. Due to killing his nephew in his previous existence, he remained childless, and his property was confiscated by the king. After death, he was again reborn in the Roruva hell.

Blemishes of Mankind

23. *Tiṇadosāni khettāni, rāgadosā ayam pajā*
*Tasmā hi vītarāgesu, dinnam hoti mahapphalaṃ.*³⁵⁶

24. *Tiṇadosāni khettāni, dosadosā ayam pajā*
*Tasmā hi vītadosesu, dinnam hoti mahapphalaṃ.*³⁵⁷

25. *Tiṇadosāni khettāni, mohadosā ayam pajā*
*Tasmā hi vītamohesu, dinnam hoti mahapphalaṃ.*³⁵⁸

26. *Tiṇadosāni khettāni, tanhādosā ayam pajā*
*Tasmā hi vītatanhesu,¹ dinnam hoti mahapphalaṃ.*³⁵⁹

23. Weeds are the bane of fields, lust is the bane of mankind.

Hence what is given to those free from lust yields abundant fruit.

24. Weeds are the bane of fields, hatred is the bane of mankind.

Hence what is given to those free from hatred yields abundant fruit.

25. Weeds are the bane of fields, delusion is the bane of mankind.

Hence what is given to those free from delusion yields abundant fruit.

26. Weeds are the bane of fields, craving is the bane of mankind.

Hence what is given to those free from craving yields abundant fruit.

Aṅkura's Story

When Indaka gave a spoonful of his own food to the Elder Anuruddha as alms, the fruit of his merit was greater than that of Aṅkura who for thousands of years offered abundant alms. When the Buddha taught the Abhidhamma in Tāvatiṃsa, the god Indaka sat by his right side, while the god Aṅkura had to sit far away. Explaining the importance of giving alms with wise discrimination, by giving to the virtuous, the Buddha uttered the above verses.

¹ A verse with ° icchādosā ... ° vigaticchesu is not found in foreign books. Icchā means excessive desire.

25 – Bhikkhu Vagga

The Monk

Guard the Senses

1. *Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro
Gbhāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro.*³⁶⁰
 2. *Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro
Manasā saṃvaro sādhu, sādhu sabbattha saṃvaro
Sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.*³⁶¹
1. Good is restraint in the eye; good is restraint in the ear;
good is restraint in the nose; good is restraint in the tongue.
 2. Good is restraint in deed; good is restraint in speech; good is restraint
in mind; good is restraint in everything. The monk, restrained at all
points, is freed from sorrow.

Five Sense-guarding Monks

Five monks, each of whom guarded one of the sense doors asked the Buddha which was the most difficult to restrain. The Buddha said that they were all difficult to restrain, and that not only now, but in the past too they had not been able to restrain their senses. At their request he related a story from the past to show that they had come to destruction because their senses were not guarded, and then he uttered the above verses, on the conclusion of which the five monks attained Stream-winning.

A Monk is Fully Controlled

3. *Haṭṭhasaṃyato pādasam̐yato, vācāyasam̐yato sam̐yatuttamo
Ajbbattarato samāb̐ito, eko santus̐to tam āhu bhikkhuṃ.*³⁶²
3. He who is controlled in hand, in foot, in speech, and in the highest
(i.e., the head); he who delights in meditation, and is composed; he
who is alone, and is contented — him they call a monk.

The Stone-throwing Monk

After bathing in the Aciravati River, two monks stood on the bank drying off in the sun's rays, talking. One monk killed a flying goose by hitting it in the eye with a stone. Other monks, standing nearby, seeing this, took the monk to the Buddha. The Buddha, admonished him, saying that in times gone by wise men were scrupulous about the slightest fault. Having said this, he related the Kurudhamma Jātaka (Jā 276).

Sweet is His Speech Who Controls His Mouth

4. *Yo mukhasamyato bhikkhu, mantabbāṇī anuddhato
Atthaṃ dhammaṇca dīpeti, madhuraṃ tassa bhāsitaṃ.*³⁶³
4. The monk who controls his mouth, who speaks wisely, who is not puffed up, who explains the Dhamma's meaning, sweet is his speech.

Kokālika's Story

The Buddha uttered this verse with reference to Kokālika who reviled the two chief disciples, accusing them of having evil wishes.¹ When the monks were talking about Kokālika, the Buddha came and asked them what they were talking about. On being told, he related the Kacchapa Jātaka to show that not only in this life, but in a previous life too, Kokālika had come to destruction due to not controlling his tongue. At that time he had been a turtle in a lake that was drying up. Two geese offered to carry him to another lake by holding a stick between their beaks while he held on tightly with his mouth. He agreed to this, but on the way some youths looked up and remarked at the sight of a turtle flying through the sky between two geese. The turtle immediately retorted in reply to their remarks, fell to the ground in the courtyard of the king of Benares, and was reborn in hell. The Bodhisatta took the opportunity to teach the garrulous king on the dangers of being too talkative, and the king heeded his advice.

¹ Kokālika Sutta, S.i.140, Sn vv 662-683. In the Suttanipāta he is called Cūḷa Kokālika to distinguish him from Devadatta's pupil, also called Kokālika. Having approached the Buddha, Kokālika paid homage, and said that the Elders Sāriputta and Moggallāna had evil desires. The Buddha advised him not to say so, as they were well-behaved monks. Kokālika repeated his accusation three times, then paid respects and left. Soon afterwards, boils erupted all over his body, steadily growing to the size of quinces, when they burst. He died from this disease and was reborn in the Lotus Hell. Brahmā Sahampati approached the Buddha during the night and reported that Kokālika had died and had been reborn in the Lotus Hell, due to having hardened his heart against the Elders Sāriputta and Moggallāna. The following day, the Buddha told the monks about this, and a certain monk asked, "How long is the life-span in the Lotus Hell?" The Buddha replied that was not easy to measure in terms of so many years, so many thousands of years, or hundreds of thousands of years. The monk asked if it was possible to explain by a simile. The Buddha replied that if there was a wagon-load of sesame seed, and if a man took away a single seed every hundred years, that wagon-load of sesame would be used up before the life-span of the Abudda hell. Twenty times that is the lifespan in the Nirabbuda hell ... the Ababa hell ... Aṭaṭa hell ... Ahaḥa hell ... Kumuda hell ... Sogandhika hell ... Uppala hell ... Puṇḍarika hell, twenty times that is the lifespan in the Paduma (Lotus) hell.

Who Delights in the Dhamma Does Not Fall

5. *Dhammārāmo dhammarato, dhammaṃ anuwicintayaṃ
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.*³⁶⁴
5. That monk who dwells in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, who well remembers the Dhamma, does not fall away from the sublime Dhamma.

The Elder Dhammārāma

The Elder Dhammārāma, hearing that the Buddha would attain parinibbāna in four months' time, refrained from associating with other monks and instead meditated with the aim of attaining Arahantship. Thinking that he had no affection for the Teacher, the monks reported his behaviour to the Buddha. When the elder explained his reasons, the Buddha praised him, saying that those who had affection for him should be like Dhammārāma, and honour him by practising sincerely in accordance with the Dhamma. He uttered the above verse and the Elder Dhammārāma attained Arahantship on conclusion of the verse.

Be Contented

6. *Salābhaṃ nātimaññeyya, n'āññesaṃ pibayaṃ care
Aññesaṃ pibayaṃ bhikkhu, samādhim n'ādhigacchati.*³⁶⁵
7. *Appalābho'pi ce bhikkhu, salābhaṃ n'atimaññati
Taṃ ve devā pasamsanti, suddhājivim atanditaṃ.*³⁶⁶
6. Let him not despise what he has received, nor should he live envying others. The monk who envies others does not attain concentration.
7. Though he receives little, if a monk does not despise his gains, even the gods praise such a one who is pure in livelihood and is not slothful.

The Monk Who Kept Bad Company

A certain monk, while on his almsround, met a friend who was a follower of Devadatta. His friend told him that they received lavish offerings, and invited him to stay at the monastery built for Devadatta by King Ajātasattu. He spent a few days enjoying his friend's hospitality. When he returned to the Veļuvana monastery the other monks reported the matter to the Buddha. The Buddha called the monk and asked him about his behaviour. The monk replied that though he had stayed there, he had not adopted Devadatta's heretical views. The Buddha admonished him that though he had not accepted heretical views, others would think that he had, so he should not behave in that way. He should be content with whatever alms he received. The Buddha added that this was not the first time that monk had kept bad company, and related the

Mahiḷāmukha Jātaka.¹ The Buddha uttered the above verses, and many attained Stream-winning.

A Monk Has No Attachment

8. *Sabbaso nāmarūpasmim, yassa natthi mamāyitam
Asatā ca na socati, sa ve “bhikkhū”ti vuccati.*³⁶⁷

8. He who has no thought of “I” and “mine” whatever towards mind and body, who does not grieve for what is not his, he is called a monk.

The Brahmin Who Gave the First Fruits

A Brahmin was in the habit of donating before he made use of anything himself — at the time of harvesting, threshing, storing, cooking, and serving. One day, he was sitting down for his meal with his back to the door, when the Buddha arrived for alms. The Brahmin’s wife, not wishing to cook again, tried to conceal the Buddha’s arrival from her husband. Going to the door she whispered to the Buddha that there was nothing to give. The Buddha shook his head and remained standing there. The woman laughed loudly, and the Brahmin looked round to see what the reason was. Seeing the Buddha, he scolded his wife, and donated the remainder of the food from his plate to the Buddha, apologising for having consumed half already. The Buddha graciously accepted his offering, saying that even the last spoonful would be suitable. The Brahmin was pleased, and asked “Venerable sir, you call your disciples ‘monks’ — what is the meaning of ‘monk’?” The Buddha uttered the above verse by way of explanation, and the Brahmin and his wife attained the fruit of Non-returning.

A Monk Radiates Loving-Kindness

9. *Mettāvihārī yo bhikkhu, pasanno Buddhasāsane
Adbigacche padaṃ santam, saṅkhārūpasamaṃ sukham.*³⁶⁸

10. *Sīṅca bhikkhu imaṃ nāvaṃ, sittā te labum essati
Chetvā rāgaṃ ca dosaṅca, tato nibbānam ebisi.*³⁶⁹

11. *Pañca chinde pañca jabe, pañca c’uttari bhāvaye
Pañca saṅgātigo bhikkhu, “oghatinno”ti vuccati.*³⁷⁰

12. *Jhāya bhikkhu² mā³ pāmado, mā te kāmaguṇe ramessu⁴ cittaṃ
Mā lobaguḷaṃ gilī pamatto, mā kandi “dukkham idan”ti
ḍayhamāno.*³⁷¹

¹ Jā.26. In a former life that monk was an elephant with a gentle face, but when robbers slept in the stable, he became wild and killed his keepers. The Bodhisatta, who was the king’s minister, investigated, and finding out the reason, arranged for good men to stay in the stable for some time, until the elephant resumed his former gentle behaviour.

² jhāya tuvaṃ bhikkhu

³ mā ca

⁴ bhamassu, bhavassu, ramassu

13. *Natthi jhānaṃ apaññassa, paññā natthi ajhāyato¹*
*Yamhi jhānañca paññā ca, sa ve nibbānasantike.*³⁷²
14. *Suññāgāraṃ pavīṭṭhassa, santacittassa bhikkhuno*
*Amānusi rati hoti, sammā dhammaṃ vipassato.*³⁷³
15. *Yato yato sammāsati, khandhānaṃ udayabbayaṃ*
*Labhati² pīti pāmojjaṃ, amataṃ taṃ vijānataṃ.*³⁷⁴
16. *Tatrāyam ādi bhavati, idha paññassa bhikkhuno*
*Indriyagutti santuṭṭhī, pātimokkhe ca samvaro.*³⁷⁵
17. *Mitte bhajassu kalyāṇe, suddhājīve atandite*
Paṭisandhāravuty'assa,³ ācāraḥsalo siyā
*Tato pāmojjabhulo, dukkhass'antaṃ karissati.*³⁷⁶
9. The monk who abides in loving-kindness, who is pleased with the Buddha's teaching, attains to that state of peace and happiness, the stilling of conditioned things.
10. Empty this boat, O monk! Emptied by you it will move swiftly. Cutting off lust and hatred, to nibbāna you will thereby go.
11. Five cut off, five give up, five further cultivate. The monk who has gone beyond the five bonds is called a "Flood-Crosser."
12. Meditate, O monk! Be not heedless.
Do not let your mind whirl on sensual pleasures.
Do not be careless and swallow a ball of lead.
As you burn cry not "This is sorrow."
13. There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. In whom are both concentration and wisdom, he is in the presence of nibbāna.
14. The monk who has retired to a lonely abode, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men.
15. Whenever he reflects on the rise and fall of the aggregates, he experiences joy and bliss. To "those who know" that is deathless.
16. This is the beginning for a wise monk: sense-control, contentment, restraint in the monastic discipline.
17. Association with good and energetic friends, of pure livelihood, and constant. Let him be cordial in his ways and refined in conduct. Filled thereby with joy, he will make an end of ill.

¹ ajjhāyino² Labhati, labhate ³ paṭisandhāravutyassa

The Nine Hundred Thieves

In the district of Avanti, Soṇa¹ was the son of Kālī, a devout disciple of the Elder Kaccāna. Although from a very wealthy family, he wished to go forth under the elder. The elder turned down his request two times, saying that the monk's life was hard. On the third time of asking the elder relented and gave Soṇa the Going Forth. In that border region it was difficult to find monks, so it was three years before the elder could assemble the ten monks required for the higher ordination. Wishing to see the Buddha, Soṇa sought permission to visit the teacher at Sāvatti. The elder agreed, and travelled by stages to the Jetavana monastery. When Soṇa arrived, the Buddha greeted him warmly and arranged a place for him to stay in the Perfumed Chamber. Having spent much of the night meditating on the veranda, Soṇa finally went to rest in the place arranged for him. In the morning, the Buddha asked him to recite what he had learnt, and Soṇa recited the Book of the Eights from the Gradual Sayings. The Buddha congratulated him on his eloquent recital, saying, “*Sādhu*” three times, and the deities also applauded. At the same time, 1,200 miles² away, Kālī heard the deities applauding, and when the deity in her house told her the reason, Kālī's body was suffused with the five kinds of joy.

The Buddha asked Soṇa if he needed anything. Soṇa took this opportunity to convey the request from his teacher to permit the higher ordination in the border regions with only five monks, at least one of whom was learned in the Vinaya, and the Buddha granted this request. After staying a few more days with the Teacher, Soṇa took his leave and returned to his preceptor.

On his return, Soṇa went for alms with his preceptor to his mother's house, and Kālī invited Soṇa to give a public discourse. She arranged for the construction of a pavilion in the monastery, and when all was ready, she went there with her entire household, bar only one maid servant who was left at the mansion, which was protected by seven walls and savage guard dogs.

While Soṇa was teaching the Dhamma to his mother and many others, a band of nine hundred robbers managed to gain entry to Kālī's mansion by digging a tunnel. Their ring-leader sent one thief to observe the woman, with instructions to kill her if she should return before they had finished. The maid servant came and informed Kālī that the thieves were taking the copper coins, but she sent her away saying, “Let the thieves take what they want,” telling her not to disturb her while she was listening to the Dhamma. A second time she

¹ He was the son of Kālī. She became a Stream-winner on the night that the Buddha taught the Dhammacakka and Hemavata Suttas, while listening to the conversation between the deities Hemavata and Sātāgiri. At that time, Kālī was pregnant, and Soṇa was her unborn son.

² A hundred and twenty *yojanas* (a league or a day's journey, *i.e.* about ten miles).

came to inform her that they were taking the silver coins, and a third time that they were taking the gold coins, but Kālī sent her away telling her not to disturb her again. Hearing from his spies what had happened, the ring-leader was impressed by Kālī's devotion to the Dhamma. He ordered the robbers to replace all of the stolen property, fearing that they would surely be struck by lightning for robbing such a virtuous woman. They all went to the pavilion and listened to the remainder of the Dhamma talk. They asked for forgiveness from Kālī, and asked her aid to obtain the Going Forth from her son. Thus they all became monks, and each having been given a suitable meditation object, went to practise meditation. When they were engaged in meditation, the Buddha projected an image of himself before them and uttered the above verses having considered the temperament of each. On the conclusion of the verses they all attained Arahantship with analytical knowledge.

Cast Off Lust and Hatred

18. *Vassikā viya pupphāni, maddavāni pamuñcati*
*Evaṃ rāgañca dosañca, vippamuñcetha bhikkhavo.*³⁷⁷

18. As the jasmine creeper sheds its withered flowers,
even so, monks, you should totally cast off lust and hatred.

The Jasmine Flowers

Five hundred monks, having taken a meditation object from the Buddha, were practising meditation. One day, observing the falling of some withered jasmine flowers, they were stimulated to practise meditation strenuously. The Buddha projected an image of himself before them and uttered the above verse, on the conclusion of which they all attained Arahantship.

A Monk is Peaceful

19. *Santakāyo santavāco, santavā susamāhito¹*
*Vantalokāmisso bhikkhu, “upasanto”ti vuccati.*³⁷⁸

19. The monk who is calm in body, calm in speech, calm in mind, who is well-composed, who has renounced worldly things, is truly called a “peaceful one.”

The Serene Monk

A monk was very calm and quiet and his composure attracted the attention of the other monks. The Buddha, hearing of his exemplary behaviour, advised the monks to emulate him and uttered this verse.

¹ santamano susamāhito, santamano samāhito

Self-guarded One Lives Happily

20. *Attanā coday'attānaṃ, paṭimamsetha¹ attanā*
*So attagutto satimā, sukhaṃ bhikkhu vibāhisi.*³⁷⁹
21. *Attā hi attano nātho, [ko hi nātho paro siyā],²*
attā hi attano gati, tasmā samyamamattānaṃ,³
*assam bhadraṃ 'va vāñijo.*³⁸⁰
20. By self do you censure yourself. By self do you examine yourself.
 Self-guarded and mindful, O monk, you will live happily.
21. Oneself is one's own protector. What other protector could there be?
 Oneself is one's own refuge. Therefore, control yourself as a merchant
 controls a noble steed.

The Loin-cloth Elder

A monk saw a poor ploughman who had for his only possessions a loin cloth and a plough. He asked him why he didn't become a monk. The man agreed and, leaving his meagre possessions hanging on a tree, he became a monk. He soon became discontented and thought of disrobing. Then he went to the tree and admonished himself. The other monks, seeing him go back and forth every few days asked where he was going. He replied that he was going to see his teacher. After some time he gained Arahantship so no longer went to the tree. The monks asked him why he no longer went to see his teacher. He replied that since he had severed his connection with the world he no longer need to see his teacher. The monks reported this to the Buddha, who confirmed that he had attained Arahantship, and uttered the above verses.

Strive with Joy and Faith

22. *Pāmojjababulo bhikkhu, pasanno buddhasāsane*
*Adbigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.*³⁸¹
22. Full of joy and contentment in the Buddha's teaching,
 the monk will attain peace, the bliss of stilling conditioned things.

The Elder Vakkali's Story

A youth, obsessed by the physical form of the Buddha, went forth in order to be able to look at him constantly. For some time the Buddha said nothing, but when he realised that Vakkali's insight had matured, the Buddha admonished him not to keep gazing at him, saying, "He who sees the Dhamma sees me." When it was time to enter the Rains at Sāvatti, the Buddha departed, telling the Elder Vakkali to return to Rājagaha. Unable to bear being separated from the Buddha

¹ paṭimāse attamattanā, paṭimamse tamattanā

² not in foreign books

³ samyamaya'ttānaṃ

for three months, Vakkali intended to commit suicide by jumping off Vultures' Peak. The Buddha projected his image before him, and uttered the above verse. Vakkali overcame his grief and felt happy. Then the Buddha spoke again:

“Come Vakkali! I will lift you up, as one pulls an elephant from the mud.
Come Vakkali! I will release you, as Rāhu releases the eclipsed sun.
Come Vakkali! I will release you, as Rāhu releases the eclipsed moon.”

Though not seeing any path by which he could go to the Buddha, Vakkali sprang into the air from the mountain top¹ and attained Arahantship with the supernatural powers. Descending in front of the Buddha and paying homage, Vakkali stood in front of him.

A Devout Monk Illumines the World

23. *Yo have dabaro bhikkhu, yuñjati Buddhasāsane
Sōmam² lokam pabhāseti, abbhā mutto'va candimā.*³⁸²

23. The monk who, while still young, devotes himself to the Buddha's Teaching, illumines this world like the moon freed from a cloud.

Sumana Sāmaṇera's Story

During the time of the Buddha Padumuttara, a certain man, having seen the Teacher praise a monk as supreme among those possessing the divine eye, offered lavish alms to the Buddha and the Saṅgha for seven days. Having done that he made an earnest wish that he too would be the supreme of those with the divine eye in the time of a future Buddha. The Buddha Padumuttara predicted this would come to pass in the time of Buddha Gotama. When the Buddha Padumuttara attained *parinibbāna*, the youth set up a circle of lights surrounding the *cetiya* built the honour his remains.

Having been reborn in celestial realms for a long time, he was in due course reborn as a poor worker call Annabhāra (food-carrier) who worked for a generous millionaire named Sumana. One day, Annabhāra came into the divine eye of a Solitary Buddha named Upariṭṭha who, wishing to bestow a blessing on Annabhāra, took his almsbowl and went to stand in front of him. Annabhāra asked him to wait, and going quickly to his house brought the food that his wife had prepared for himself. Offering that as alms to the Solitary Buddha he made an earnest wish never again to hear the word “*nattbi*” — “there isn't any.” The deities applauded his offering and the deity who dwelt in the parasol of the wealthy

¹ Vakkali had the necessary perfections to attain the supernatural powers and Arahantship. He was later singled out and praised by the Buddha as the monk with the strongest faculty of confidence in the Buddha.
² so imam

donor Sumana also applauded. Hearing this applause for the first time, Sumana wondered what the reason was. The deity told him that the applause was not for him but for the alms offered by Annabhāra, one of his workers. Sumana asked Annabhāra to share half of his merit for a thousand gold pieces. Annabhāra went to ask the advice of the Solitary Buddha who told him that by sharing the merit it would be doubled, as a torch-light shared with a hundred other households would only increase the amount of light available to all. Annabhāra accepted the offer of Sumana, who told him to build a house for himself with the money he had received and to take whatever else he needed from his stores. Thus did Annabhāra become a friend of the wealthy donor Sumana.

In due course, Annabhāra was reborn as a cousin of Siddhattha Gotama in the family of Amitodana¹ the Sakyan at Kapilavatthu, and was named Anuruddha. While playing with his friends he repeatedly sent word to his mother to send cakes until at last she decided it was time that he learnt a lesson, so sent back an empty bowl with the message “there isn’t any cake.” Due to the vow made in his previous life, the deities filled the bowl with celestial cakes. When Anuruddha returned he asked his mother if she really loved him as she had never before sent such delicious cakes. From then on, whenever Anuruddha asked for cakes, his mother sent an empty bowl and the deities filled it with celestial cakes.

When Anuruddha came of age, his elder brother Mahānāma suggested that one of them should go forth as a monk as no one from their family had yet gone forth. Anuruddha thought he would not be able to endure the hard life of a monk, so his brother explained to him the duties of farming. Since Anuruddha had been spoiled so much, he didn’t even know where food came from. While his friend Kimila thought it came from the granary, and his friend Bhaddiya thought it came from the cooking pot, Anuruddha thought it came from a golden bowl, as he had never even seen food prepared. Thus, when Mahānāma had explained all the duties of farming, Anuruddha decided that he should go forth and let his brother Mahānāma remain to look after the family’s land. Thus Anuruddha, Kimila, and Bhaddiya, the three royal princes and good friends from childhood, went forth together in the dispensation of the Buddha Gotama.² In due course, Anuruddha gained Arahantship with the threefold knowledges. He remembered his previous life when he had given alms to the Solitary Buddha Upariṭṭha. He wondered what had happened to his friend of that time, the wealthy donor Sumana. Reflecting on that he realised that Sumana had been reborn in the market town of Muṇḍa in the Viñjha forest as Cūḷa Sumana, the younger son of a lay disciple named Mahā Muṇḍa. Since the Rainy season was near, Anuruddha travelled there through the air using

¹ The brother of Suddhodana, the father of Siddhattha.

² At the same time as Ānanda, Bhagu, Devadatta, and their barber Upāli

his supernormal powers and alighted at the gate of the town. Seeing the Elder Anuruddha putting on his robe, the lay disciple sent his elder son to fetch the elder' almsbowl and himself prepared a seat for him. Throughout the three months of the Rains, the lay disciple waited devotedly upon the elder, and when the time came for the Pavāraṇā festival, he offered sugar lumps, oil, husked rice, etc. The elder refused, and when asked why, said that he had no novice to attend him. When the lay disciple offered Mahā Sumana as his novice, the elder again refused saying he had no need for Mahā Sumana. Then the lay disciple asked the elder to admit Cūḷa Sumana to the Saṅgha, and the elder consented. While Sumana's head was being shaved he attained Arahantship. Having stayed there a further fortnight, the elder took leave and departed with the novice, returning to his forest hut in the Himalayas.

One day when the elder was troubled by indigestion, the novice fetched water from the Anotatta lake. When the elder and the novice visited the Buddha, some of the monks treated the novice like a child. Wishing to show the boy's powers, the Buddha told the Venerable Ānanda to ask the novices to fetch some water from the Anotatta lake to fill a water jar. Only Sumana was able to do this. Praising Sumana for his supernormal powers, the Buddha uttered the above verse.

26 – Brāhmaṇa Vagga

The Saint¹

A Saint Knows the Uncreated

1. *Chinda sotam parakkamma, kāme panuda brāhmaṇa*
*San̄khārānaṃ kbayaṃ n̄atvā, akataññū'si brāhmaṇa.*³⁸³
1. Strive and cut off the stream. O Saint, discard sense-desires. Having known the destruction of the conditioned, be a knower of the uncreated.

The Brahmin with Strong Faith

A Brahmin with strong faith offered alms in his house regularly to sixteen monks. Whenever he spoke to them he addressed them as Arahants. The modest monks resented this form of address and discontinued their visits to his house. The Brahmin was disappointed and he went to the Buddha to ask why the monks had ceased to come to his house for alms. The monks explained their reasons to the Buddha. The Buddha said that the Brahmin used that form of address only out of respect and that they should try to become Arahants by cutting off the stream of craving.

Cultivate Concentration and Insight

2. *Yadā dvayesu dhammesu, pāragū hoti brāhmaṇo*
*Atha'ssa sabbe saṃyogā, atthaṃ gacchanti jānato.*³⁸⁴
2. When in two states a Saint goes to the Farther Shore,
then all the fetters of that “one who knows” pass away.

The Visiting Monks

Knowing that some monks visiting from far away were ready to realise nibbāna, the Venerable Sāriputta approached the Buddha, and questioned him about these two states, which the Buddha always used to commend. In reply the Buddha uttered this verse.

A Saint is Fearless and Liberated

3. *Yassa pāraṃ apāraṃ vā, pārāpāraṃ na vijjati*
*Vītaddaraṃ viṣaṃyuttaṃ, tam abaṃ brūmi brāhmaṇaṃ.*³⁸⁵

¹ A Brahmā is a deity who is endowed with boundless loving-kindness, compassion, sympathetic-joy, and equanimity. The Brahmavihāra Dhamma are the meditations on those four sublime states. The Brahmācariya is the holy life of chastity. A Brāhmaṇa is therefore a holy person or sage who lives an exemplary life — a Saint. In spite of the connotations of this word, it is the most suitable gender neutral term.

3. For whom there exists neither this shore nor the farther shore, nor both this shore and the farther shore, who is fearless and liberated — I call a Saint.

Māra's Question About the Farther Shore

Disguised as a man, Māra approached the Buddha and questioned him about the farther shore. The Buddha, recognising him, dismissed him saying that he had nothing to do with the farther shore and uttered the above verse.

Therein, “This shore,” means one’s own six senses; “The farther shore,” means the six external sense objects. One who does not grasp at either with ideas of “I” or “mine” is fearless and liberated from all defilements and is therefore called a Saint.

On the conclusion of the discourse many attained Stream-winning.

A Saint is Meditative and Stainless

4. *Jhāyīm virajam āsīnam, katakiccaṃ anāsavaṃ
Uttamatthaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*³⁸⁶
4. Who is meditative, stainless and secluded, who has done his duty and is free from corruptions, who has attained the highest goal — I call a Saint.

A Certain Brahmin

A Brahmin noted that the Buddha used to address his monks as “Brāhmaṇa”, and he thought that he too was entitled to the same form of address as he was a Brahmin by birth. He questioned the Buddha about the matter. The Buddha replied that one did not become a Saint by birth but by attaining the highest goal. On the conclusion of the above verse the Brahmin became a Stream-winner.

The Buddha Shines by Day and Night

5. *Divā tapati ādicco, rattimābhāti¹ candimā
Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo
Atha sabbam aborattim, buddho tapati tejasā.*³⁸⁷
5. The sun shines by day; the moon is radiant by night. Armoured shines the warrior king. Meditating the Saint shines. But all day and night the Buddha shines in glory.

The Venerable Ānanda's Praise of the Buddha

At the end of the Rains, just before the Invitation Ceremony, King Pasenadi arrived at the Vihāra dressed in his finest garments and jewellery bearing gifts. At that moment the sun was setting and the moon rising. The Elder

¹ rattim obhāti

Kāḷudāyī was sitting in *jbāna*. Looking at the king in all his glory, the radiant golden body of the Elder Kāḷudāyī, the setting sun, the rising moon, then at the Buddha, the Venerable Ānanda remarked that the Buddha was the most radiant of all. The Buddha uttered the above verse, to acknowledge the Venerable Ānanda's observation. On the conclusion of the discourse, many in the audience attained Stream-winning.

A Saint Has Discarded All Evil

6. *Bābhitapāpoṭi brāhmaṇo, samacariyā samaṇoṭi vuccati
Pabbājay'attano malaṃ, tasmā "pabbajito"ti vuccati.*³⁸⁸
6. Because he has discarded evil, he is called a Saint; because he lives in peace, he is called a recluse; because he has given up stains, he is called one-gone-forth.

A Certain Wanderer's Story

A certain wanderer approached the Buddha and requested him to address him as one gone-forth (*pabbajita*). The Buddha uttered the above verse, saying that he called someone "gone-forth" who had left behind passion and other stains.

Do Not Harm A Saint

7. *Na brāhmaṇassa pahareyya, n'āssa muñcetha brāhmaṇo
Dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati.*³⁸⁹
7. One should not strike a Saint, nor should a Saint vent (his wrath) on one who has struck him. Shame on him who strikes a Saint! More shame on him who gives vent (to his wrath)!

A Saint Does Not Retaliate

8. *Na brāhmaṇass'etadakiñci seyyo, yadā nisedho manaso piyebi
Yato yato hiṃsamano nivattatim tato tato sammatimeva
dukkhaṃ.*³⁹⁰
8. To a Saint that (non-retaliation) is of no small advantage. When the mind is weaned from things dear, whenever the intent to harm ceases, then and then only doth sorrow subside.

A Brahmin Strikes the Venerable Sāriputta

Some lay disciples of the Venerable Sāriputta praised his great patience, saying that he never got angry. A certain Brahmin who was a non-believer, hearing their conversation, said that he would make the Elder angry. While the Elder was walking for alms, the Brahmin struck the Venerable Sāriputta a hard blow on the back with his fist. The Elder did not get angry at all, but just said,

“What was that?” and continued on his way, without so much as looking round. At once, the Brahmin felt remorseful at what he had done and, prostrating himself at the elder’s feet, begged for forgiveness. The Elder pardoned him and accepted his offer to receive almsfood in his house. Some bystanders, outraged at what the Brahmin had done, took sticks and clods of earth, and went to the door of his house, determined to kill him. The elder gave his almsbowl to the Brahmin and left his house with him following behind, confronting the hostile crowd that had gathered there. They asked the elder to take his bowl and tell the Brahmin to turn back, as they would know what to do with him. The elder asked them if he had hit them or himself. He said that he had pardoned the Brahmin, and told them to go away. When the monks heard what had happened, they talked about it, and worried that anyone who wished could now hit any monk with impunity. The Buddha asked about their conversation, and praised the Venerable Sāriputta for his outstanding patience. Uttering the above verse, the Buddha extolled the attitude of a true Saint.

A Saint is Well-restrained

9. *Yassa kāyena vācāya, manasā natthi dukkataṃ
Saṃvutaṃ tīhi ṭhānehi, tam abhaṃ brūmi brāhmaṇaṃ.*³⁹¹
9. Who does no evil through body, speech or mind,
who is restrained in these three respects — I call a Saint.

Mahā Pajāpati Gotamī’s Story

Some nuns would not observe the Uposatha or Invitation Ceremony with the Elder Mahā Pajāpati Gotamī because they doubted whether she had been ordained as a nun. The Buddha explained that when she accepted the eight serious rules, that was her ordination, and he was her teacher and preceptor. Therefore, no doubts should be entertained with regard to one like her who had destroyed all defilements. On conclusion of the discourse many attained Stream-winning.

Honour the Worthy

10. *Yambā dhammaṃ vijāneyya, sammāsambuddhadesitaṃ
Sakkaccaṃ taṃ namasseyya, aggibuttaṃ ’va brāhmaṇo.*³⁹²
10. If one should understand the doctrine taught by the Fully Enlightened Buddha from another, one should revere that person devoutly, as a Brahmin reveres the sacrificial fire.

The Venerable Sāriputta’s Teacher

The Venerable Sāriputta, first heard the Dhamma from the Elder Assaji, and from that day, having attained Stream-winning, he used to worship with clasped

hands, before laying down to sleep with his head in whichever direction the Elder Assaji was currently dwelling. Some monks misinterpreted his behaviour and reported to the Buddha that the Venerable Sāriputta had not given up his former wrong views, and was paying reverence to the cardinal points. The Buddha defended his actions, and explained the right attitude of a pupil towards his teacher. On the conclusion of the discourse, many attained to Stream-winning.

A Saint is Truthful and Righteous

11. *Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo*

*Yambī saccaṅca dhammo ca, so sucī so ca brāhmaṇo.*³⁹³

11. Not by matted hair, nor by family, nor by birth does one become a Saint.
In whom are both truth and righteousness, is a pure-hearted Saint.

A Matted Hair Ascetic

A Brahmin who was a matted-hair ascetic approached the Buddha and asked him to address him as “Brāhmaṇa” just as the monks were addressed. Thereupon the Buddha uttered the above verse. On the conclusion of the discourse, many attained Stream-winning.

Be Pure Within

12. *Kim te jaṭāhi dummedha, kim te ajinasāṭṭiyā*

*Abbhantaraṃ te gahaṇaṃ, bābiraṃ parimajjasi.*³⁹⁴

12. What is the use of your matted hair, O witless man? What is the use of your antelope skin garment? Within, you are full of passions; without, you embellish yourself.

The Fraudulent Ascetic

An ascetic hung himself upside down from the branch of a tree near the city gate of Vesāli, threatening that he would drop on his head and kill himself, which would reduce the city of Vesāli to ashes, unless the people donated what he asked for. When the monks left the city after their almsround he was still hanging there. Some people gave him what he wanted, fearing that he might do some harm to their city. Later in the day the monks saw the same ascetic again in the vicinity of the monastery and asked him if he got what he wanted. When they told the Blessed One about this, he said that not only in this life, but in a previous life too, the ascetic had been fraudulent. Then the Buddha related the Godhā Jātaka (Jā 138).

At one time the Bodhisatta took rebirth as a lizard who lived in an ant-hill. Every day he paid respects to a virtuous ascetic who lived nearby. When the ascetic moved on and another came to stay in his place, the Bodhisatta continued his daily visits as before, thinking that he might also be virtuous. One day, the

ascetic received lizard meat for alms, and pleased at the sweet taste, asked what kind of meat it was. On being told that it was lizard, he planned to kill the lizard that visited him daily by hiding a stick under his robe. However, the lizard became suspicious of his odd behaviour, and escaped.

A Saint Meditates Alone in the Forest

13. *Paṃsukūladharaṃ jantuṃ, kiṣaṃ dhamanisanthataṃ
Ekaṃ vanasmim̐ jbāyantam̐, tam̐ abhaṃ brūmi brāhmaṇam̐.*³⁹⁵

13. Who wears dust-heap robes, who is lean, whose veins stand out,
who meditates alone in the forest — I call a Saint.

The Elder Nun Kisāgotamī

At one time Sakka, the king of the gods, visited the Buddha at the end of the first watch of the night, accompanied by a large following of deities, to listen to the Dhamma. The Elder nun Kisāgotamī, who was meditating alone in the forest, wearing dust-heap robes, came through the air to visit the Buddha. Seeing Sakka, she returned after paying homage to the Buddha. Sakka asked who she was. The Buddha replied that she was his daughter Kisāgotamī, the foremost of those nuns who wore rag robes. Then he uttered the above verse, on the conclusion of which many deities attained Stream-winning.

A Saint is Unattached

14. *Na c'āhaṃ brāhmaṇam̐ brūmi, yonijaṃ mattisambhavaṃ
Bhovādi nāma so hoti, sa ce hoti sakiñcano
Akiñcanaṃ anādānaṃ, tam̐ abhaṃ brūmi brāhmaṇam̐.*³⁹⁶

14. I do not call him a Saint merely because he is born of a (Brahmin) womb or sprung from a (Brahmin) mother. He is merely a “Dear-addresser”, if he has impediments. Who is free from impediments, free from clinging — I call a Saint.

A Certain Brahmin

A Brahmin by birth wished the Buddha to address him as “Brāhmaṇa.” The Buddha uttered the above verse in reply.

A Saint Has Destroyed All Fetters

15. *Sabbasaṃyojanaṃ chetvā, yo ve na paritassati
Saṅgātigaṃ viṣaṃyuttaṃ, tam̐ abhaṃ brūmi brāhmaṇam̐.*³⁹⁷

15. Who has cut off all fetters, who trembles not,
who has gone beyond ties, who is unbound — I call a Saint.

The Fearlessness of Uggasena

The story of Uggasena is told in the Commentary to verse 348. The Buddha uttered this verse when the monks reported that the Elder Uggasena claimed that he had no fear.

A Saint Has Broken the Straps

16. *Cetvā naddhiṃ¹ varattañca, sandānaṃ² sabanukkamaṃ
Ukkhittapaḷighaṃ buddhaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*³⁹⁸

16. Who has broken the strap,³ the thong,⁴ the rope and the fetters,⁵ who has thrown off the cross-bar,⁶ who is enlightened — I call a Saint.

The Ox Competition

Two farmers argued about whose ox was stronger. They tested them by loading their carts with sand and urging the oxen to pull them. The carts would not budge, but the thongs and straps broke. The monks saw this while they were bathing in the river, and mentioned it to the Buddha. The Buddha advised the monks to break the thongs and straps in their own minds.

A Saint is Patient

17. *Akkosaṃ vadbabandhañca, aduṭṭho yo titikkhati
Khaṅtibalaṃ balānikaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*³⁹⁹

17. Who, without anger, endures reproach, flogging and punishments, Whose power and potent army is patience — I call a Saint.

The Abusers

Dhanañjāni was a Stream-winner who used to utter words of praise to the Buddha whenever she sneezed, coughed, or stumbled. One day she stumbled while serving some Brahmins and as usual exclaimed “Namo Tassa Bhagavato Arahato Sammāsambuddhassa.” Her husband was angry, and scolded her. Then he went to the Buddha, and without so much as a polite greeting, stood at one side, asking in verse:

“What having cut off does one dwell at ease?
Cutting off what does one sorrow no more?
What one thing do you recommend destroying, Gotama?”

The Buddha replied:

“Having cut off anger one dwells at ease.
Cutting of anger one sorrows no more.

¹ nandhiṃ, nandiṃ

² sandāmaṃ

³ Anger

⁴ craving

⁵ latent tendency to the sixty-two wrong views

⁶ ignorance.

The root of anger is poisonous, its tip is sweet.
The noble praise the destruction of anger,
When that is destroyed one sorrows no more.”

Hearing his reply, which was marked by great patience, the irate husband became a convert, entered the Saṅgha, and became an Arahant. His three younger brothers came in turn and abused the Buddha for converting him. The Buddha patiently endured their reproach and taught them the Dhamma. They were also converted, when forth, and became Arahants. When the monks were talking about the Buddha’s great patience in converting the four brothers, the Buddha came there, asked them what they were talking about, and uttered the above verse: “He who, without anger, endures reproach...”

A Saint is Not Wrathful

18. *Akkodhanam vatavantam, silavantam anussadam¹
Dantam antimasāriram, tam abam brūmi brāhmaṇam.* **400**
18. Who is not wrathful, but is dutiful, virtuous, free from craving,
Self-controlled and who bears his final body — I call a Saint.

The Venerable Sāriputta’s Mother

The Venerable Sāriputta went for alms in the village of Nālaka and came to the door of his mother’s house. She provided him with a seat and offered almsfood, but scolded him for renouncing great wealth to become a monk, living on the left-overs of strangers. She served the other monks too, and scolded them for making her son their own personal attendant. The Venerable Sāriputta and the other monks patiently tolerated all this abuse, and taking the food, returned to the monastery. The Buddha asked Rāhula where he went for alms, and Rāhula said that he went to the house of his preceptor’s mother. Then the Buddha asked what she had said, and Rāhula replied that she had scolded his preceptor, but he had said nothing at all in reply. When the monks heard about this they began to talk about the elder’s remarkable patience. The Buddha inquired about their conversation, and uttered the above verse in praise of Sāriputta.

A Saint Does Not Enjoy Sensual Pleasures

19. *Vāripokkharapatt’eva, āragger’iva sāsapo
Yo na limpati² kāmesu, tam abam brūmi brāhmaṇam.* **401**
19. Like water on a lotus leaf, like a mustard seed on a needle’s point,
one who clings not to sensual pleasures, I call a Saint.

¹ anussutam

² lippati

The Rape of Uppalavaṇṇā

The story of Uppalavaṇṇā is told in the Commentary to verse 69. When she was raped by a former suitor the monks began wondering whether Arahants enjoy sensual pleasures. The Buddha explained that the minds of Arahants do not adhere to sensual pleasures and are not affected by them, as a lotus leaf is not wetted by water, and water does not adhere to a lotus leaf.

A Saint Has Laid Aside the Burden

20. *Yo dukkhassa pajānāti, idh'eva khayam attano
Pannabhāraṃ viṣaṃyuttaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴⁰²
20. Who realises here in this world the destruction of his sorrow,
Who has laid the burden aside and is emancipated — I call a Saint.

The Emancipated Slave

Before the laying down of the rule proscribing the ordination of slaves, a slave belonging to a Brahmin ran away and joined the Saṅgha. He soon attained Arahantship. Seeing him when he walked for alms, his former owner held him by the hem of his robe. The Buddha turned round and asked what the matter was. The Brahmin said, “He is my slave.” The Buddha said that he had laid the burden aside and was a Saint, uttering the above verse. The Brahmin gained Stream-winning.

A Saint Has Reached the Goal

21. *Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidaṃ
Uttamatthaṃ anuppattaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴⁰³
21. Whose knowledge is deep, who is wise, who is skilled in the right
and wrong way, who has reached the highest goal — I call a Saint.

The Elder Nun Khemā

At one time, during the night, Sakka the king of the gods, came to see the Buddha with a large following to listen to the Dhamma. The Elder Khemā came to pay her respects to the Buddha, but seeing Sakka King of the gods, she just worshipped the Buddha and turned back. Sakka asked the Buddha who she was. The Buddha answered that she was his daughter Khemā who was wise and skilled in knowledge of the path and non path.

A Saint Has No Intimacy with Any

22. *Asaṃsaṭṭhaṃ gabaṭṭhehi, anāgārehi cūbbayaṃ
Anokasāriṃ appicchaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴⁰⁴
22. Who is not intimate with householders nor the homeless,
Who wanders without an abode, without desires — I call a Saint.

The Cave Dwelling Elder

Having obtained a meditation object from the Teacher, a certain monk took up residence in a cave. A goddess dwelt in the cave had to leave to make way for him. When the elder stayed for the Rains, she reflected on his virtue, and not seeing the slightest fault, she contrived some pretext to drive him away. The deity possessed the son of the elder's lay supporter, and told her to sprinkle her son's head with the water used to wash the elder's feet. When the lady did this, her son was cured. Back at the cave, the deity told the elder not to enter as he had defiled his moral purity by practising medicine. The monk was not angry, but instead reflected on his moral purity, concluded that it was spotless, and gained Arahantship. Then he admonished the deity and told her to leave. Later, he reported the whole incident to the other monks. When they asked if he was angry with the deity, he replied that he was not. The monks reported this to the Buddha, thinking that the elder was speaking falsehood. The Buddha uttered the above verse, to confirm the elder's attainment of Arahantship. On the conclusion of the discourse many attained Stream-winning.

A Saint is Harmless

23. *Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca
Yo na hanti na ghāteṭi, tam abhaṃ brūmi brāhmaṇaṃ.*⁴⁰⁵
23. Who has laid aside the cudgel in his dealings with beings,
Whether feeble or strong, who neither injures nor kills, I call a Saint.

The Elder and the Woman

Having obtained a meditation object from the Buddha, an elder attained Arahantship while dwelling in a forest, and was on his way to see the Teacher to tell him of the great benefit he had gained. A woman who had quarrelled with her husband entered the same forest wishing to return to her parents' home, and for protection walked not far behind the elder. The husband, finding his wife missing, entered the forest in search of her, and saw the woman following the elder. The husband, suspecting the elder of taking his wife away, beat him soundly in spite of the pleadings of his wife, who vouched for the elder's innocence. When the elder arrived, the monks noticed that his body was covered with bruises and weals, and he told them what had happened. When they asked him if he had been angry, he replied that no anger had arisen in his mind. The monks reported this to the Buddha who uttered the above verse. On conclusion of the verse, many attained Stream-winning.

A Saint is Friendly Among the Hostile

24. *Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ*

Sādānesu anādānaṃ, tam abhaṃ brūmi brāhmaṇaṃ. 406

24. Who is friendly among the hostile, who is peaceful among the violent,
Who is unattached among the attached — I call a Saint.

The Four Novices

A female lay supporter prepared food for four monks, and sent her husband to the monastery with instructions to invite and bring with him four senior elders. When he arrived he said, “Please assign me four Saints.” Four novices — Saṃkicca, Paṇḍita, Sopāka, and Revata had attained Arahantship at the age of seven were assigned to him. The Brahmin’s wife arranged four luxurious seats, and stood waiting. When she saw the four novices she was furious, and scolded her husband for bringing four boys young enough to be his grandsons. Preparing some low seats, she told them to sit there, then sent her husband back to the monastery to bring some Saints. He found the Venerable Sāriputta, and ask him to come to the house. When the Venerable Sāriputta arrived, he asked, “Have these Saints been offered food yet?” On being told that they had not, since he knew that food had been prepared for four, he took his almsbowl and departed. When his wife asked, he told her what the Venerable Sāriputta had said. Then she told him to go again to the monastery and bring another Saint. He brought the Elder Moggallāna, who said the same, and departed taking his almsbowl.

By this time, the novices were famished, so when the woman sent her husband to find another elderly Brahmin, the throne of Sakka began to manifest signs of heat due to the merit of the novices. Investigating the reason, he took the appearance of an elderly Brahmin, and sat in the finest seat of the Brahmins. Seeing him, the Brahmin was delighted, and invited him to his house. When she saw him, the Brahmin’s wife was delighted, and spread two seats as one for him to sit down. However, Sakka paid homage to the four novices, and sat nearby paying respects to them. The Brahmin’s wife was furious again, and scolded her husband for bringing a senile Brahmin old enough to be his father. She told him to throw the Brahmin out of their house, but try as he might, he was unable to. Both of them tried together, but when they thought they had they got him out, and come back inside, he was still sitting in the same place. They screamed in horror, and when Sakka revealed his identity, the couple offered the food to their five guests. When they had finished their meal, each of them departed in a different direction, breaking through the roof and the floor. Thus that house became known as the house with five openings.

When the novices returned to the monastery the monks asked them, “What was it like?” Saying, “You shouldn’t ask,” the novices related what had happened. When they had finished, the monks asked them if they were angry. When they said that they did not get angry, the monks reported this to the Buddha who confirmed by uttering the above verse.

A Saint Has Discarded All Passions

25. *Yassa rāgo ca doso ca, māno makkho ca pātito*
*Sāsapor’iva āraggā,¹ tam abam brūmi brāhmaṇam.*⁴⁰⁷

25. In whom lust, hatred, pride, detraction are fallen off like a mustard seed from the point of a needle — I call a Saint.

The Elder Mahāpanthaka

The Elder Mahāpanthaka told his brother Cūḷapanthaka² to leave the monastery because he could not memorise a single verse even after four months. The monks thought that the elder had done so in anger. The Buddha explained that Arahants have no passions and that Mahāpanthaka had been motivated by respect for the Dhamma.

A Saint Gives Offence to None

26. *Akakkasam viññāpaniṃ, giram saccam udīraye*
*Yāya n’ābbisaje kañci,³ tam abam brūmi brāhmaṇam.*⁴⁰⁸

26. Who utters gentle, instructive, true words,
Who by his speech gives offence to none — I call a Saint.

The Elder Pilindavaccha

The Elder Pilindavaccha was in the habit of addressing others as “Vasali” a word used only in speaking to outcastes. The monks took objection to his form of address and mentioned it to the Buddha. The Buddha explained that the elder had not done so with evil intent, but only through force of habit. On that occasion he uttered the above verse.

A Saint Does Not Steal

27. *Yoḍha dīgham va rassam vā, aṇum thūlam subbāsubham*
*Loke adinnaṃ nādiyati,⁴ tam abam brūmi brāhmaṇam.*⁴⁰⁹

27. Who in this world takes nothing that is not given, be it long or short, small or great, fair or foul — I call a Saint.

¹ āragge

² When he received a suitable meditation object from the Buddha, Cūḷapanthaka gained Arahantship with the supernatural powers.

³ kiñci

⁴ nādeti

A Certain Elder

An elder, mistaking a cloth lying on the ground for one abandoned by the owner, took it. The owner saw this and accused him of theft. The elder explained that he had not taken it with thievish intent and returned it. He told the other monks about the incident. The monks made fun of him. The Buddha explained that Arahants do not steal anything from others.

A Saint Has No Desires

28. *Āsā yassa na vijjanti, asmiṃ loke paramhi ca
Nirāsayaṃ¹ viṣamyuttaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴¹⁰
28. Who has no longings for this world or for the next,
Who is desireless and emancipated — I call a Saint.

The Venerable Sāriputta

The Venerable Sāriputta spent the Rains in a certain residence with many other monks. When it was time for him to leave, the lay supporters had not yet brought all of the robes and other requisites that they had promised. He advised the resident monks to bring the robes for the young monks and novices, and to send word if the requisites were not offered. Some monks thought that he still harboured desires. The Buddha explained the attitude of the Venerable Sāriputta, who was only thinking, “Let the donors gain merit, and let the young monks and novices obtain the requisites they have been promised.”

A Saint Has No Longings

29. *Yassālayā na vijjanti, aññāya akathaṃkathī
Amatogadhaṃ anuppattaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴¹¹
29. Who has no longings, who, through knowledge, is free from doubts,
Who has gained a firm footing in the deathless — I call a Saint.

The Elder Moggallāna

This story is similar to the preceding one. This time a similar accusation was made against the Elder Moggallāna.

A Saint Has Transcended Good and Evil

30. *Yoḍha puññaṅca pāpaṅca, ubbo saṅgaṃ upaccagā
Asokaṃ virajaṃ suddhaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴¹²
30. He who has transcended both merit and evil, and the ties as well,
Who is sorrowless, stainless, and pure — I call a Saint.

¹ Nirāsayaṃ, Nirāsakaṃ

The Merit of the Elder Revata

The story is told in the Commentary to verse 98, where the elder constructed many dwellings using his psychic powers. When the monks were talking about the great merit made by the elder, the Buddha explained that the elder was beyond both merit and evil, having abandoned both.

A Saint is Pure

31. *Candaṃ 'va vimalaṃ suddhaṃ, vipasannaṃ anāvilaṃ
Nandībhavaparikkhīṇaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴¹³

31. Who is spotless as the moon, who is pure, serene, and unperturbed,
Who has destroyed craving for becoming — I call a Saint.

The Brahmin “Moon Disk”

In the time of the Buddha Kassapa a forester offered red sandalwood in the form of a moon disk to the shrine of the Buddha Kassapa that was built when he attained parinibbāna. Due to this meritorious deed, when he was reborn during the time of the Buddha Gotama he possessed a radiance like the moon that shone from his navel. The Brahmins travelled all around the country making money by letting people touch “Moon Disk” for good luck, after paying a fee. When they arrived at Sāvatti they got into a debate with the Buddha’s disciples who were not impressed by their claims. They took “Moon Disk” with them, and went to see the Buddha. As soon as “Moon Disk” came into the presence of the Buddha his radiance disappeared. He assumed that the Buddha knew a charm to cause its disappearance, and asked to learn the charm. The Buddha promised to teach him if he would enter the Saṅgha. He told his companions that he would learn the charm, and then return. He became a monk, learnt the contemplation on the thirty-two body parts, and attained Arahantship. When the Brahmins asked him if he had learnt the charm yet, he dismissed them saying that he had attained the status of one who would never return to the world. The monks reported this to the Buddha who confirmed it and uttered the above verse.

A Saint Clings to Nothing

32. *Yomaṃ¹ palipathaṃ duggaṃ, saṃsāraṃ mobhaṃ accagā
Tiṇṇo pāragato² jhāyī, anejo akathaṃkathī
Anupādāya nibbuto, tam abhaṃ brūmi brāhmaṇaṃ.*⁴¹⁴

32. Who has passed beyond this quagmire, this difficult path, the ocean
of saṃsāra and delusion, who has crossed and gone beyond, who is

¹ Yo imaṃ

² pāragato

meditative, free from craving and doubts, who, clinging to nothing, has attained nibbāna — I call a Saint.

The Elder Sivali

This verse was uttered by the Buddha while he was residing at the Kuṇḍadhāna forest in connection with the Arahant Sivali, who had to suffer for seven years in his mother's womb.¹ At one time, Suppavāsā, a daughter of the Koliya clan, carried a child in her womb for seven years, and endured the pain of labour for seven days by reflecting on how the Buddha had gone beyond all such suffering, how he had taught the Dhamma to go beyond all such suffering, and how the Saṅgha had gone beyond all such suffering by practising well. Finally, she sent her husband to the Buddha to greet him in her name. The Buddha blessed her saying, "May Suppavāsā the daughter of the Koliya clan be well and happy, and may she give birth to a healthy son." At that moment Suppavāsā gave birth to Sivali. Suppavāsā invited the Buddha and the Saṅgha, and offered alms for seven days. Sivali waited on the monks, straining water for them. After a while he went forth and gained Arahantship. One day, the monks were discussing the suffering that Sivali had gone through in the womb, and the Buddha came there, uttering the above verse to say that Sivali had now gone beyond all such suffering.

A Saint Has Given Up Sense-desires

33. *Yoḍha kāme pahamtvāna,² anāgāro paribbaje
Kāmabbavaparikkhīṇaṃ, tam abhaṃ brūmi brāhmaṇaṃ.*⁴¹⁵

33. Who in this world, giving up sense-desires, would renounce worldly life and become a homeless one, he who has destroyed sense-desires and becoming — I call a Saint.

The Elder Sundarasamudda

Sundarasamudda was a young man of a wealthy family of Sāvatti. One day, seeing all the people going to the Jetavana monastery bearing gifts, he decided to accompany them. As he listened to the Buddha teach the Dhamma he wished to go forth, and after the discourse sought permission. The Buddha told him

¹ The reason for this is given in the Asātarūpa Jātaka (*Jā 100*). In a former life Sivali had been the son of the King of Benares. The King of Kosala killed his father and carried off his mother as his own wife. The prince escaped through a sewer and gathered a large army. On the advice of his mother he laid siege to the city until, after seven years, the people cut off the head of King Kosala and surrendered the city to him. Due to her part in this his mother of that time was reborn as Suppavāsā and had to carry Sivali in the womb for seven years, and had to endure painful labour for seven days.

² pahatvāna

to obtain his parents' permission, which he did. Having gone forth and taken the higher ordination, he decided to leave Sāvatti and stay at Rājagaha. One day, when there was a festival, his parents saw the other young men enjoying themselves, and started weeping, thinking of what their son had given up. A prostitute, seeing them weep, asked what they would do for her if she enticed him to leave the Saṅgha. They agreed to make her the mistress of the house, and gave her some expenses. The prostitute went to Rājagaha, and bought a house in the street where the elder walked for alms. She prepared choice food and offered it to him daily. Then she prepared a seat on the veranda and invited him to eat his meal right there. Next she bribed some boys with cakes, telling them to play and kick up the dust while the elder was eating, and not to stop even when she told them to. She arranged a seat inside the house, and invited the elder to eat inside away from the dust. The following day, she told the boys to make a lot of noise, and arranged for the elder to eat upstairs. In this way, she employed all her cunning to seduce the elder, but he was so fond of her food that he didn't realise what she was up to. Finally, when she started taking her clothes off, he realised his predicament, and was filled with religious emotion.

Meanwhile, back in Sāvatti, the Buddha saw all this and smiled. Seeing him smile, the Venerable Ānanda asked him the reason. The Buddha told him that a battle was going on between the elder and a prostitute in the city of Rājagaha. When asked who would win, the Buddha said that the elder would win. Then the Buddha projected an image of himself in front of the elder, uttering the above verse. On the conclusion of the verse, the elder gained Arahantship together with the psychic powers, and escaped through the roof of the house, descending at Sāvatti, where he paid homage to the Buddha.

When the monks were discussing these events, the Buddha told them that this was not the first time that he had saved Sundarasamudda when he been enticed by his craving for sweet tastes, in a former life too he had done the same. Then he related the Vātamiga Jātaka (Jā 14).

A Saint Has Given Up Craving

34. *Yoḍha taṅhaṃ pahantvāna,¹ anāgāro paribbaje*
Taṅhābhavaparikkhīṇaṃ, tam abhaṃ brūmi brāhmaṇaṃ. **416**

34. Who in this world giving up craving, would renounce worldly life and become a homeless one, Who has destroyed craving and becoming — I call a Saint.

¹ Pahatvāna

The Elder Jaṭila

Jaṭila was the illegitimate son of a millionaire's daughter of Benares. Her maid servant took the baby and floated it down the Ganges in a pot. Two women saw the pot. One laid claim to the pot, while the other claimed the contents. The latter woman was a disciple of the Elder Kaccāna. When the baby was bathed his hair became matted, so he was named Jaṭila. As soon as he could walk, she offer him to the elder for ordination. Looking into his future the elder gave him to a disciple in Takkaṣila, and he grew up to be a fabulously wealthy man. Later, he retired from the world and attained Arahantship. The Buddha uttered this verse to show that the Elder Jaṭila no longer had any longing for his wealth or his wife.

The Elder Jotika

Jotika was reborn in Rājagaha. Due to his merit the whole city blazed with light on the day of his birth, so he was given the name Jotika, and King Bimbisāra offered a thousand gold pieces a day for the child. When he came of marriageable age Sakka, the king of gods, built him a palace. This was due to his great merit when he built a Perfumed Chamber for the Buddha Vipassī. When King Bimbisāra visited the palace with the young prince Ajātasattu, the latter vowed to take it one day. Bimbisāra appointed Jaṭila as the city treasurer. Jotika became a devout disciple of the Buddha. Later, when Ajātasattu became king, he tried to enter Jotika's palace while Jotika was visiting the Buddha to listen to Dhamma. The guardian deities drove Ajātasattu away, so he came to Jotika and accused him of hypocrisy. Jotika showed his hands to the king, and challenged him to take the rings from his fingers if he could. Though he tried with all his strength, Ajātasattu was unable to remove them. Jotika then held out his hands and let the rings fall onto a cloth. Jotika asked the king's permission to go forth,¹ and Ajātasattu readily agreed, hoping therefore to get hold of his wealth. As soon as Jotika went forth, his palace disappeared, and his wife returned to Uttarakuru, the celestial realm from whence she had come. When later asked by the monks whether he missed his palace or his wife, the Elder Jotika replied that he did not, and the Buddha uttered the same verse as above to show Jotika no longer had any longing for his wealth or his wife.

A Saint Has Discarded All Bonds

35. *Hitvā mānusakaṃ yogam, dibbaṃ yogam upaccagā
Sabbayogavisamyuttam, tam abam brūmi brāhmaṇam.*⁴¹⁷

35. Who, discarding human ties and transcending celestial ties, is completely delivered from all ties — I call a Saint.

¹ The Vinaya proscribes the ordination of those in the king's service.

The Performer

A monk, who had once been a performer,¹ when questioned by the other monks, said that he had no more longing for performing. Commenting on his change of life and his attainment to Arahantship, the Buddha uttered this verse.

A Saint Has Given Up Likes and Dislikes

36. *Hitvā ratiñca aratiñca, sītibhūtaṃ nirūpadbhiṃ
Sabbalokābhībhūṃ vīraṃ, tam ahaṃ brūmi brāhmaṇaṃ.*⁴¹⁸
36. Who has given up likes and dislikes, who is cooled and without defilements, who has conquered the world and is courageous — I call a Saint.

The Performer

The story is similar to the preceding one, but the verse is slightly different.

A Saint is Not Attached

37. *Cutiṃ yo vedi sattānaṃ, upapattiñca sabbaso
Asattaṃ sugataṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*⁴¹⁹
38. *Yassa gatiṃ na jānanti, devā gandhabbamānūsā
Kbhīāsavaṃ arahantaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*⁴²⁰
37. Who in every way knows the death and rebirth of beings,
Who is non-attached, well-spoken, and enlightened — I call a Saint.
38. Whose destiny neither gods, celestial musicians, nor men know,
Who has destroyed all corruptions, and is far removed from passions —
I call a Saint.

The Elder Vaṅḡisa

A man named Vaṅḡisa was able to divine where a dead person had been reborn by tapping on his or her skull. The Brahmins took him all around India and made a good living from his skill. In due course they arrived at Sāvatti, but the disciples of the Buddha were not impressed by their claims, and they argued. Knowing that the Brahmins and Vaṅḡisa were coming to see him, the Buddha had five skulls arranged in a row and asked Vaṅḡisa to divine where the deceased had been reborn. When Vaṅḡisa succeeded in divining the rebirth of each of the first four — in hell, as an animal, a human, a deva — he praised him. However, the fifth skull was that of an Arahant, and Vaṅḡisa was completely baffled. He asked the Buddha to teach him the mantra with which he would be able to tell the destiny of such persons. The Buddha replied that it could not be taught to one not ordained. With the aim of learning the mantra Vaṅḡisa

¹ Naṭa is a generic term for various entertainers. It could mean a dancer, an actor, a comedian, a clown, a mimic, *etc.* The noun derives from the verb 'naccati,' to dance.

became a monk, and learnt the meditation on the thirty-two body parts. When the Brahmins asked him if he had learnt the mantra yet he told them, “I am learning it.” Before long he attained Arahantship. When the Brahmins asked him if he had learnt the mantra he replied, “I am not able to learn it.” Thinking that he was speaking falsehood, the monks reported this to the Buddha, who confirmed that Vaṅḡisa was skilled in the death and rebirth of living beings, and uttered the above verses.

A Saint Yearns For Nothing

39. *Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ
Akiñcanaṃ anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*⁴²¹
39. Who has no clinging to aggregates past, present, or future,
Who is without clinging and grasping — I call a Saint.

The Elder Nun Dhammadinnā

This teaching was given while the Teacher was staying at the Bamboo grove near Rājagaha. One day, Visākha, the husband of Dhammadinnā attained Non-returning while listening to the Dhamma. When he returned home, he didn't smile as usual, and took his meal in silence. Thinking that he must be angry about something, Dhammadinnā bided her time. After the meal, Visākha called her and told her to take charge of all of his property. Not wishing to accept what he had rejected, she asked permission to become a nun. He consented and conveyed her to the nunnery with lavish offerings. She departed to the countryside, lived in solitude, and soon attained Arahantship with the supernatural powers. Wishing to benefit her relatives she then returned to Rājagaha.

Wondering why she had returned, but realising it was rude to ask her if she was discontented with the holy life, Visākha approached her and asked her some questions about each of the four paths, which she answered easily. Then she referred Visākha to the Buddha if he had any further questions. Hearing the answers given by Dhammadinnā related by Visākha, the Buddha praised her answers, and uttered the above verse.

A Saint is Enlightened

40. *Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ
Anejaṃ nbātaṃ¹ Buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*⁴²²
40. The fearless, noble hero, the great sage, the conqueror, the desireless,
the cleansed, the enlightened — I call a Saint.

¹ Nahātakaṃ

The Elder Aṅgulimāla

The story relating to this verse is told in the Commentary to verse 177. The monks asked the Elder Aṅgulimāla if he was afraid when the rogue elephant Dhanapāla held a parasol over his head during the incomparable almsgiving given by Queen Mallikā and King Pasenadi. The elder said that he was unafraid. The monks reported this to the Buddha thinking that Aṅgulimāla had spoken falsehood. The Buddha uttered the above verse with respect to the fearlessness of the Elder Aṅgulimāla.

A Saint Has Perfected Himself

41. *Pubbenivāsaṃ yo vedī, saggāpāyaṅca passati
Atha jātikkhayaṃ patto, abhiñjāvosiṭo muni
Sabbavosiṭavosaṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*⁴²³

41. That sage who knows his former abodes, who sees the blissful and the woeful states, who has reached the end of births, who, with superior wisdom, has perfected himself, who has completed (the holy life), and reached the end of all passions — I call a Saint.

The Brahmin Devahita

At one time the Buddha was suffering from a disease caused by the wind element.¹ He sent the Elder Upavāṇa² to the Brahmin Devahita to fetch hot water. The Brahmin was delighted that the Buddha chose him to ask, and sent him hot water for a bath, and a jar of molasses. When the Buddha was cured of his ailment, the Brahmin Devahita came to the Buddha and asked him to whom a gift should be given to yield abundant fruit. In reply the Buddha uttered the above verse. On the conclusion of the verse many gained Stream-winning and the Brahmin became a committed disciple of the Buddha.

¹ *Vātaroga*, a disease caused by wind. It could be what we called 'wind', that is some kind of gastric disorder, but it could equally well be circulatory or rheumatic pain.

² He was the Buddha's attendant before the Venerable Ānanda, so this occasion was during the Buddha's middle age. Upavāṇa was an Arahant with supernormal powers.

Appendix

Glossary of Pāli Terms

Translation is a difficult art. One tries to be accurate yet at the same time convey the essence as simply as possible. A few Pāli terms are explained here.

Anāgāmi • A Non-returner. A Noble One who has attained the third stage of the path. Having destroyed lust and anger they are destined not to be reborn again in the sensual realm, but will attain final nibbāna in this very life or in the non-sensual Brahmā realms.

Arahant • A Worthy One. A perfect saint who has attained the final goal by destroying all mental defilements. Due to absence of craving and ignorance, Arahants are never born again.

Ariya • A Noble One who has realised nibbāna and attained one of the four stages of Sainthood: Sotāpanna, Sakadāgāmi, Anāgāmi, or Arahant.

Bhikkhu • One who lives by gathering alms (*bhikkhati*). A celibate monk who observes 227 precepts.

Bhikkhuni • A female bhikkhu, a celibate nun who observes the 311 precepts.

Brāhmaṇa • A Saint, a Holy Man, a person who is free from worldly thoughts and concerns.

Cetiya, Stūpa • A funeral mound built over the remains of a saint. Often called a pagoda. There are three kinds of *cetiya*: one containing bodily remains (*sarira-cetiya*), one indicating by signs (*uddissa-cetiya*), and one containing requisites used by a worthy one (*paribhoga-cetiya*).

Deva • A celestial being in the sensual realms.

Nibbāna • The cessation of craving, the cessation of feeling and perception, a state of perfect bliss attainable in this very life by the Noble Ones (*ariya*).

Pabbajita • Gone forth from household life to the homeless life.

Parinibbāna • The final demise of an Arahant or Buddha, after which they are not born again.

Samāṇa • A recluse, a homeless wanderer.

Sāmaṇera • A novice monk, under 20 years of age or not fully ordained.

Samsāra • The beginningless and endless cycle of birth and death.

Sakadāgāmi • A Once-returner. A Noble One who has realised the second stage of the path. Having weakened lust and anger they are destined to be reborn in human form once more at the most.

Sotāpanna • A Stream-winner. A Noble One who has realised nibbāna for the first time. Since they are destined to become Arahants within seven life-times at the most they are said to have entered the stream leading to the end of all suffering.

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Yaṃ kiñci sithilaṃ kammaṃ	312	Yo bālo maññati bālyam	63
Yaṃ kiñci yiṭṭham va hutam va loke	108	Yo ca buddhañca dhammañca	190
Yamhā dhammaṃ vijāneyya	392	Yo ca gāthā satam bhāse	102
Yamhi saccañca dhammo ca	261	Yo ca pubbe pamajjitvā	172
Yañhi kiccaṃ apaviddham	292	Yo ca sameti pāpāni	265
Yānimāni apathāni	149	Yo ca vantakasāv'assa	10
Yassa accantadussilyam	162	Yo ca vassasatam jantu	107
Yassa c'etaṃ samucchinnam	250	Yo ca vassasatam jive	110
Yassa c'etaṃ samucchinnam	263	Yo ca vassasatam jive	111
Yassa chattiṃsati sotā	339	Yo ca vassasatam jive	112
Yassa gatim na jānanti	420	Yo ca vassasatam jive	113
Yassa jālini visattikā	180	Yo ca vassasatam jive	114
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Yassa kāyena vācāya	391	Yo c'etaṃ sahate jammim	336
Yassa pāpaṃ kataṃ kammaṃ	173	Yo daṇḍena adaṇḍesu	137
Yassa pāraṃ apāraṃ vā	385	Yo dukkhassa pajānāti	402
Yassa pure ca pacchā ca	421	Yo have daharo bhikkhu	382
Yassa rāgo ca doso ca	407	Yo mukhasamyato bhikkhu	363
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Yassāsavā parikkhiṇā	93	Yo pāṇamatipāpeti	246
Yass'indriyāni samathaṅgatāni	94	Yo sahasam sahasena	103
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Yathā daṇḍena gopālo	135	Yo'dha diḡham va rassaṃ vā	409
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Yathā'pi mūle anupaddave dalhe	338	Yo'dha taṇham pahantvāna	416
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